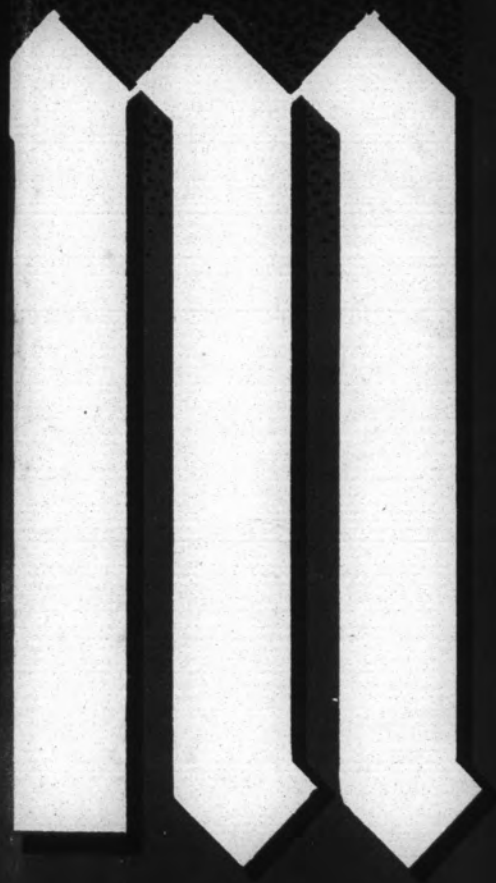


St. Augustine's



ESSENGER



PUBLICATION OFFICE
TECHNY, ILLINOIS

ST.
AUGUSTINE'S
SEMINARY
DAY ST. LOUIS, MISS.

Vol. XXI, No. 1
JANUARY 1943

POSTMASTER: PAY NO ATTENTION



HAPPY NEW YEAR TO ALL THE FRIENDS OF THE COLORED MISSIONS

INTENTIONAL SECOND EXPOSURE

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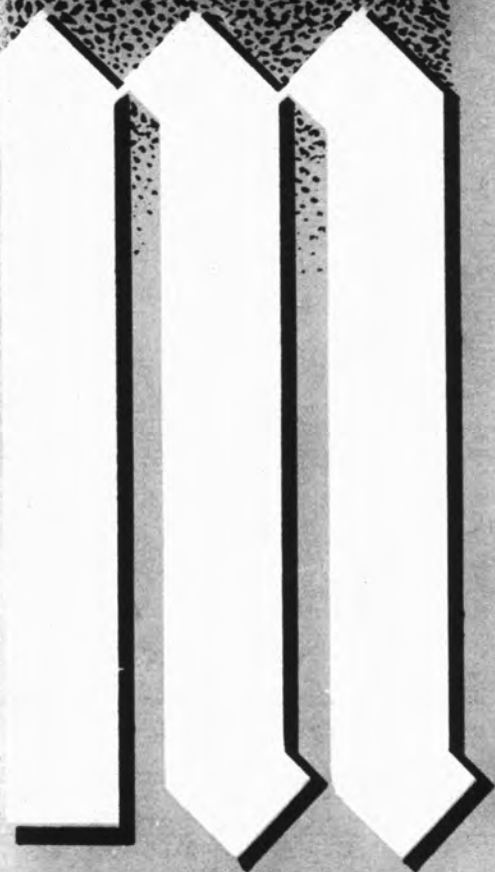
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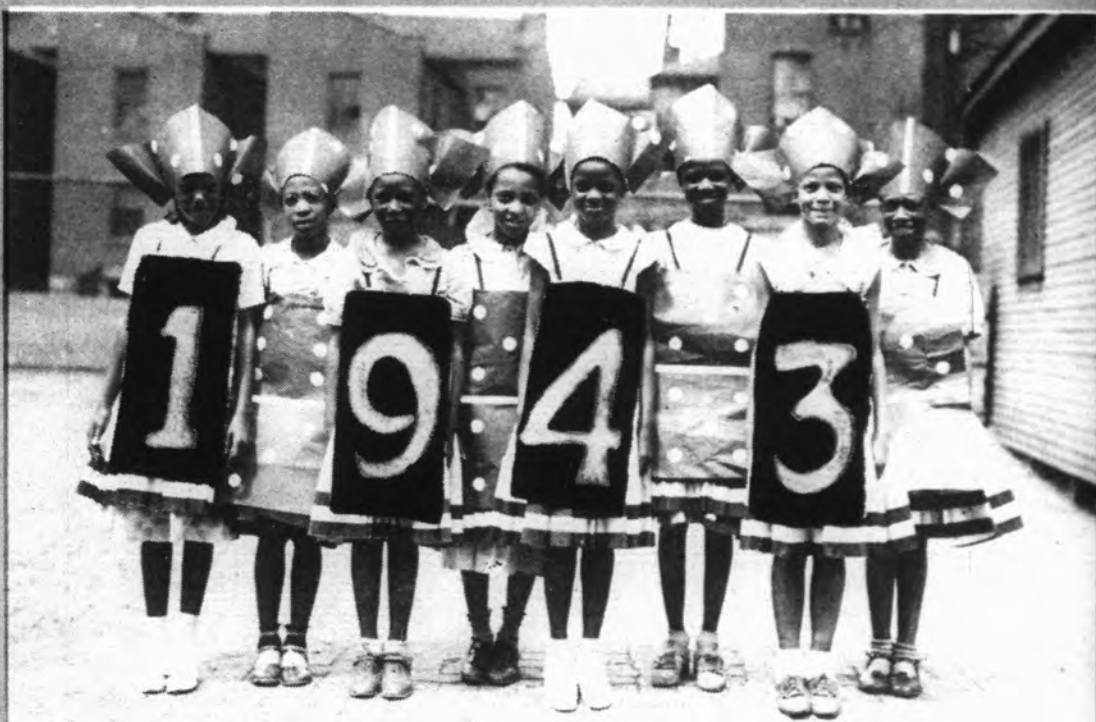
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Postmaster: See inside cover



HAPPY NEW YEAR TO ALL THE FRIENDS OF THE COLORED MISSIONS

MILLIONS OF SOULS TO BE SAVED!

MORE AND MORE PRIESTS ARE NEEDED
IN THE NEGRO MISSIONS OF THE U. S. A.

Courageous American Boys and Young Men who are not afraid of sacrifice and hard work and who would like to become **Missionary Priests** are invited to write to

REV. FATHER PREFECT
St. Augustine's Seminary
BAY SAINT LOUIS, MISS.

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MESSENGER

ESTABLISHMENT OF NEGRO CLERGY

A Catholic Negro magazine, published monthly, except July, at Techny, Illinois, by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

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Editor: CLARENCE J. HOWARD, S.V.D.
ST. AUGUSTINE'S SEMINARY BAY SAINT LOUIS, MISS.

Volume XXI

JANUARY, 1943

Number 1

Editorial: GRATITUDE FOR THE YEAR OF 1942

Looking back over the year just past we find many things for which we feel grateful to Almighty God. We are grateful for life, given and sustained by God. We are grateful for that freedom and ability to worship God in the way in which we believe He wants us to worship Him. We are grateful for His many spiritual and temporal gifts, both great and small, of which He has been so prodigal.

But especially are we grateful for the progress of the Colored Missions, to whose service we have dedicated our life. We are grateful for the 13 new missions and 6 new schools opened last year. We are grateful for the almost two dozen churches newly built last year; grateful, too, for the 500 priests and 1,700 Sisters devoting their lives to the work of the Negro Missions.

Our gratitude is no less sincere for the change of attitude which is slowly but surely taking place, as evidenced by little but meaningful happenings, such as the admittance

of Negro students to more and more Catholic colleges and seminaries, the appointment of a Negro priest to the faculty of Manhattanville College in New York, the inclusion of another Negro priest on the convention program of the Catholic Committee of the South, the participation of Negro priests and seminarians in the Catholic Rural Life School of the South, the attendance of two Negro Catholic ladies at the annual retreat of the Catholic Laywomen's Retreat Association in the Incarnate Word College of San Antonio, Texas, the participation of two Negro college students in the Summer School of Catholic Action at Brescia College, New Orleans, La., the enrolling of two Negro boys in the Catholic vacation school conducted in Harrisonburg, Va., and other such events tucked away in the nooks and crannies of last year.

We are grateful for this New Year of 1943, and hope surges high that it will bring with it more of these evidences of Christian Love and Catholic Action.

The Catholic Bishops of America Speak —

(This is a quotation from the public statement issued by 102 Catholic Archbishops and Bishops at their annual meeting in Washington, D.C., in November, 1942. — Ed.)

The war has brought to the fore conditions that have long been with us. The full benefits of our free institutions and the rights of our minorities must be openly acknowledged and honestly respected. We ask this acknowledgment and respect particularly for our colored fellow citizens. They should enjoy the full measure of economic opportunities and advantages which will enable them to realize their hope and ambition to join with us in preserving and expanding in the changed and changing social conditions our national heritage. We fully appreciate their many native gifts and aptitudes, which, ennobled and enriched by a true Christian life, will make them a powerful influence in the establishment of a Christian social order.

We recall the words of Pope Pius XII expressing his paternal solicitude for the colored people of our country. In a letter addressed to the American Bishops on the occasion of the 150th Anniversary of the establishment of the American Hierarchy, His Holiness said: "We confess that we feel a special paternal affection which is certainly inspired of heaven for the Negro people dwelling among you; for in the field of religion and education we know that they need special care and comfort and are very deserving of it. We, therefore, invoke an abundance of heavenly blessing and we pray fruitful success for those whose generous zeal is devoted to their welfare."

(Sertum Laetitiae)

LAY CATHOLIC
ACTION IN
NEW ORLEANS

Since the Catholic children in her neighborhood lived so far away from their parish church (72 long blocks), Miss Eva Lawrence of Holy Redeemer Parish began 5 years ago, with the help of the Holy Ghost Sisters, to conduct Catechism classes in her home. During this time Miss Lawrence has helped prepare over 200 children for First Communion and Confirmation.



Miss Lawrence also conducts summer classes in Christian Doctrine for about 25 children, teaches Sunday School classes at Holy Redeemer Church, and conducts a Catholic lending library of over 500 volumes for children and adults. The picture shows Miss Lawrence with her most recent class of First Communicants

◆ ◆ ◆
BROTHER PHILIP'S KEY

Arthur C. Winters, S.V.D.

Brother Philip, six feet seven,
Was as certain as could be
That he had the key to Heaven,
Key to all celestial gateways,
In pure charity.

Said he, "I shall be a builder
Of a mansion of the blest;
Such a labor would bewilder
One not strong in mind and heart, so
This shall be my test."

So, as regular as sunrise,
He would lend his hand to work,
He would help the fallen one rise,
Would incite and urge the sluggard
Who had tried to shirk.

And his name of love and mercy
Spread like grass beneath a rain;
He was waiter, he was nurse, he
Was the porter, and consoler
By the bed of pain.

But at last the day came breaking
When his limbs would not obey;
And upon his own bed aching,
He, with patient resignation,
Saw the light grow gray.

All the brethren, saddened, lonely,
Gathered near to press his hand;
One spoke — he, the abbot — only,
"Brother, what has been your secret
Road to Heaven's land?"

Garbed in his prophetic whiteness,
Soul and body he replied
In these words of burning brightness:
"Charity and kindness — kindness!"
This he breathed and died.

And the vapor of his breathing
Wrought a fragrance in the air,
Where they saw an Angel wreathing
Shining blossoms round his forehead,
Such as Angels wear.



THE ARCHBISHOP OF NEW ORLEANS, MOST REV. JOSEPH F. RUMMEL, celebrated the Centennial Mass on Saturday, November 21, in St. Louis' Cathedral. Three Bishops and many members of the clergy were present. Rev. Edward Murphy, S.S.J., preached the sermon

HOLY FAMILY SISTERS' CENTENNIAL

- 100 Years Old on November 21st
- the Sisters Give Thanks to God
- in a Three-Day Religious Celebration



MOTHER HOUSE OF THE SISTERS OF THE HOLY FAMILY IN NEW ORLEANS, LA. This used to be an old ballroom long ago. On Sunday, November 22, Mass was sung in the Mother House by Very Rev. Edward Casserly, S.S.J., Superior General of the Josephites. The sermon was preached by Rev. Joseph Willis, S.J.



STUDENTS OF ST. MARY'S ACADEMY MARCHING FROM THE CATHEDRAL
after the Mass on Monday, November 23. Rt. Rev. Monsignor John Greco was the celebrant
and Rev. Clarence J. Howard, S.V.D. preached the sermon

SOME OF THE CHILDREN RETURNING IN PROCES- SION FROM THE STUDENTS' MASS

From the six schools and institutions conducted by the Sisters of the Holy Family in the city of New Orleans alone came almost 1,300 children, dressed in neat uniforms, and carrying huge banners bearing the inscriptions: "St. Mary's Academy," "All Saints' School," "St. Raymond's School," "St. Joan of Arc School," "St. John Berchmans' Orphanage," "Lafon Boys' Home." Three all-girls' school bands were in the line of march



NEW NEGRO MISSIONS

CLARENCE J. HOWARD, S.V. D.

- 14 New Missions, 25 New Churches and 6 New Schools
- Spell Progress for the Colored Missions in 1942

In spite of the war, the high cost of material and the increasing difficulties of building, the Negro Missions in the United States made remarkable progress during the year of 1942 just past. At least 14 new missions were started, 6 new mission schools were opened, 25 new churches were built or completed and dedicated, 4 new school buildings were erected, and 4 colored Catholic mission centers were opened.

Two new religious societies of men entered the Negro Mission field last year when the Fathers of Mercy (Society of Priests of Mercy) took charge of the Immaculate Conception Mission in Wadesboro, N. C., and St. Joseph's Mission in Monroe, N. C., and the Resurrectionists (Fathers of the Resurrection of Our Lord Jesus Christ) began working among the colored people in Pensacola, Fla.

The Foreign Mission Sisters of St. Dominic, commonly called Maryknoll Sisters, began their first work among the colored when they opened St. Bernadette's School in St. Louis, Mo., last September. The Benedictine Sisters of Covington, La., also entered the work with the opening of Holy Family School, Covington, La.

The Sisters of Loretto took charge of another colored mission school, their second, in Cape Girardeau, Mo. The Sisters of the Holy Family added two schools in Bellevue and Reserve, La., to the grow-

ing list of schools taught by them. The Sisters of Notre Dame de Namur accepted a colored mission school in Southern Pines, N. C.; and the Sisters of the Blessed Sacrament began teaching in Notre Dame School, St. Martinville, La.

To further Catholic Missionary work among the colored people the Blessed Martin de Porres' Center was recently opened in New Haven, Conn.; a Blessed Martin's center was opened in Minneapolis, Minn.; a Friendship House, modeled after the one founded by Baroness de Hueck in New York's Harlem, was started in Chicago at the invitation of Bishop Sheil; and St. Benedict the Moor Center was opened in Omaha, Nebr.

During the past year the Josephite Fathers opened three new missions in Dallas, Bryan, and Lake Como, Texas; the Holy Ghost Fathers opened two missions in Muskogee, Okla., and Sanford, N. C.; the Franciscans of the Atonement opened a mission in Murphy, N. C.; the Redemptorists in Salisbury, N. C.; the Holy Cross Fathers in South Austin, Tex.; the Passionists in Fairfield, Ala.; the La Salette Fathers in De Quincey, La.; the Fathers of the Divine Word in Bohemia, La.; and the diocesan clergy in Panama City, Fla., and Hamilton, Ohio. A mission was also just begun in Elizabethtown, N. C.

New Churches built or dedicated during the past year include:

ST. AUGUSTINE'S MESSENGER

Society of St. Joseph: Blessed Martin de Porres' Chapel, Lake Providence, La.; St. Joseph's Church, Welsh, La.; St. Anthony's Church, Memphis, Tenn.; St. Vincent's Church, Nashville, Tenn.; Immaculate Conception Church, Bryan, Tex.; St. Anthony's Church, Dallas, Tex.; and St. Veronica's Church, Lake Como, Texas.

Congregation of the Most Holy Redeemer: Church of Christ the King, Orangeburg, S. C.; Sacred Heart Church, Goldsboro, N. C.; Immaculate Conception Church, Rocky Mount, N. C.; and St. Alphonsus Liguori's Church, Wilson, N. C.

Society of the Atonement: Church of Our Lady of the Atonement, Kinston, N. C.; and St. Madeleine

Sophie's Church, Lumberton, N. C.

Society of the Divine Word: St. John Vianney's Chapel, Mouton Switch, La., and St. Francis of Assisi's Church, Yazoo City, Miss.

Order of St. Benedict: Holy Family Church, Covington, Ky.

Society of Jesus: Church of Christ the King, Grand Coteau, La.

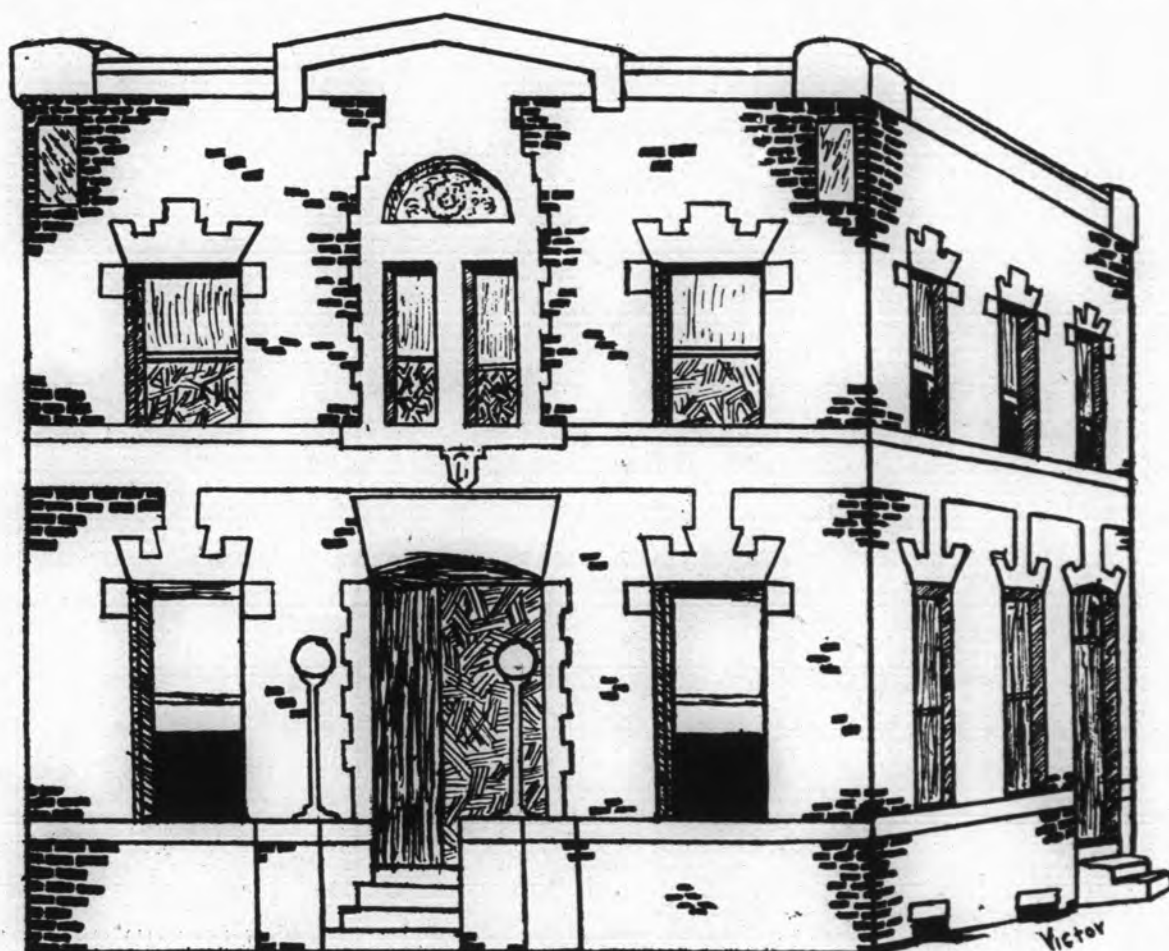
Congregation of the Holy Ghost: St. Augustine's Church, Muskogee, Okla.

Congregation of the Passion: St. Mary's Chapel, Fairfield, Ala.

Congregation of the Holy Cross: Holy Family Church, South Austin, Texas.

Missionaries of La Salette: Blessed Martin de Porres' Church, De Quincey, La.

(Continued on page 21)



BLESSED MARTIN DE PORRES' CENTER, NEW HAVEN, CONN.
Rev. Peter L. Gerety is the Director of this center, which was opened but a few months ago.
There are about 300 colored Catholics in New Haven

ST. BENEDICT THE MOOR

HAROLD R. PERRY, S.V. D.

- From Monastery Cook to Superior
- It Happened in the Life of this Holy Negro

A Saint is one whose life on earth was remarkable for an eminent degree of virtue and whom we now believe to be in Heaven, in the very Presence of God. Such a person was Benedict the Moor.

Born at San Filadelfo in Sicily, this devout, cheerful lad early won for himself the nickname "the Holy Moor," a name that clung to him all his life. Now, a Moor is a native of Morocco or of a neighboring North African state. In fact, Benedict's parents, Christopher and Diana Mansseri, were from Africa. They had been brought to Sicily as slaves and sold to a rich landowner whose name, Mansseri, they bore according to the custom.

This Mansseri, recognizing the sterling character of Christopher, had made him foreman over the other servants and promised that his eldest son, Benedict, would be free. Benedict took advantage of the opportunities offered him. His twenty-first birthday found him an industrious and thrifty youth, living a vigorous life on a farm.

One day when Benedict was working in the fields with a yoke of oxen bought from his own savings, he was grossly insulted by envious neighbors. They taunted him with his color and parentage. Benedict spoke to them with the demeanor of a saint, unruffled and self-composed. As this was going on a young nobleman by the name of Lanzi passed by. Lanzi himself had retired from the world and was living the solitary life of a hermit

in imitation of St. Francis of Assisi.

This young man was impressed with the gentleness of Benedict's replies to the insolent neighbors. Addressing the mockers he said:

"You make fun of this Negro now, but I tell you ere long you will hear great things of him."

Then upon the invitation of Lanzi to join him in Religion, Benedict eagerly sold his possessions, and united himself with the solitaries. He shared their austerities and, indeed, in time surpassed them in the rigor of his penances.

The news of the holy lives of these solitaries soon made the rounds of the town of San Filadelfo. Curious visitors forced the hermits to shift their quarters again and again, until they settled peacefully in Montellegrino near Palermo. This mount was already hallowed for it had sheltered St. Rosalia. Here Lanzi the Superior died, and the community being without a head chose Benedict, much against his own will.

The little congregation received the approval of Pope Julius III, but Pius IV decreed that they should disperse or join some other Order. Benedict chose to join the Friars Minor of the Observance. He found a welcome into the Franciscan monastery of St. Mary of Jesus, near Palermo, where he became a lay Brother.

Here he was first employed as a cook. Benedict welcomed this task, for it gave him many opportunities for little acts of kindness towards

ST. AUGUSTINE'S MESSENGER

his brethren. His genial smile and unlimited patience spread happiness everywhere. Such extraordinary virtue could not escape notice for long.

Goodness so permeated him that when he was in chapel his face was often seen to glow with a heavenly luster. The monks believed that Angels assisted Brother Benedict in his kitchen work. Moreover, food seemed to multiply under his hands.

The year 1578 was an important year for the Monastery at Palermo for the Friars Minor of the Observance held a Chapter there. At this Chapter, it was decided to convert the Monastery of St. Mary's into a model monastery, strict in its observance of the Rule, according to which all other monasteries could pattern their religious life.

This necessitated a wise and prudent Guardian. The choice of the Chapter fell upon Brother Benedict. He complained that he was not a priest and not sufficiently learned to be a Superior, yet he was obliged under obedience to accept the appointment of the Chapter.

The choice was abundantly justified. Benedict proved to be an ideal Guardian. His judgment was sound and his admonitions, tactfully and wisely given, were always taken to heart.

His charity for the poor was unlimited, but the monastery never suffered from his liberality. On the contrary, it seemed to be favored

with a special providence of God.

By now, all Sicily had heard of the "Holy Moor" of Palermo. Thus, when Brother Benedict was sent to attend a Chapter at Girgenti, at the close of his triennial term of office, both clergy and people turned out to meet him. Men and women struggled to kiss his hands or to obtain fragments of his habit to keep as relics.

Relieved of the office of Guardian, he was given the office of Novice-Master. Here, too, he proved himself fully equal to the task. An infused sacred knowledge enabled him to expound upon Holy Scripture and explain deep theological truths. He understood the troubles of all who came to him. He read the thoughts of men. His advice was priceless. All this, tempered with simplicity and humility, made him a favorite with everybody.

An obscure life, however, was Benedict's constant desire. Therefore, he was permitted to cook again. But his sweet obscurity was often broken by visitors; sometimes it was the poor and crippled, sometimes a rich banker or a learned lawyer. Men of all conditions came to receive alms, to beg his advice and ask his prayers. He received them all with sympathetic interest.

St. Benedict the Moor died at the age of sixty-three, after a short illness. He was cheered on his deathbed by a vision of St. Ursula. The

(Continued on page 17)



St. Benedict the Moor

JANUARY'S SAINTS

Jan. 6 — Epiphany

One may call this day the Christmas day greeting of the King to the gentile world. The word "Epiphany" means manifestation, and on this day we commemorate the manifestation of Jesus to the Magi who had been led to the cave at Bethlehem by a star in the heavens. These men's hearts filled with gratitude as the Infant Babe poured into them the glad tidings of salvation and they went back to their distant lands to bring to their people some of that knowledge and love of the King of kings. Pray today to Jesus with real fervor for those thousands of missionaries that they may lead countless heathen souls to the crib and love of our Infant King.

Jan. 10—Feast of the Holy Family

Any picture showing Jesus sanctifying the atmosphere of home life in the company of Mary and Joseph should make us realize the dignity, joy, sanctity and necessity of the family and home life. No wonder holy Mother Church fights so strenuously against divorce, birth control, indecent literature and bad movies since they have direct and destructive effect on the family and human life. Pray today to Jesus, Mary and Joseph that all families may radiate a holy peace and happiness.

Jan. 18—St. Peter's Chair at Rome

To give special honor to the tremendous powers given by Christ to St. Peter and his successors, the Church has



The truly wise seek Christ through their wisdom as did the Wise Men nineteen hundred years ago

instituted this feast. Many early Protestants, endeavoring to destroy the idea of a Head of Christ's Church as well as the authority of the Pope, declared that St. Peter never lived or died in Rome. But the fact that Peter established the Church in Rome as well as that he labored and died there is so incontestable that no learned Protestant questions it. Our present Pope Pius XII, a true successor of St. Peter as Head of the Church, has therefore been given the keys of the Kingdom of Heaven as

well as the promise that the gates of hell shall not prevail against the Church. Pray for all his intentions today.

Jan. 23 — St. Raymond

Remarkable both for sanctity and learning (as well as his long life — 100 years) was this admirable thirteenth century Spanish Dominican. He did not enter the Dominican Order until he was forty-five years old. He was later chosen General of the Order. A doctor of canon and civil law, he was given the task of drawing up the Church's Code of Canon Law. The result of the apparitions of the Blessed Virgin to him and his penitent, St. Peter Nolasco, and to James I, King of Aragon, was the founding of the Order of Our Lady of Mercy for the Ransom of Captives. Thousands of souls held captive by the Moors were ransomed by the religious of this Order. The rules of this Order were drawn up by St. Raymond. Pray to him today for a deeper love and esteem for the Sacrament of Penance.

MORE S.V.D. BROTHERS



PROFESSION

Brother Michael, S.V.D., and Brother Bonaventure, S.V.D., who recently completed two years of novitiate training at St. Augustine's Seminary, Bay St. Louis, Miss., and made their Profession as Brothers of the Society of the Divine Word



RECEPTION

Brother Augustine and Brother Thaddeus, who received the habit of Brother-novices of the Society of the Divine Word on November 1st. These bring the number of colored Divine Word Brothers to 12



May the happiness
of that dear Holy Family
and the blessed peace
of their home in Nazareth
reign in the homes of all
during this whole year of

1943

HAPPY NEW YEAR!

Forty Hours Devotion

Every year on the Feast of Christ the King, and the two days preceding this feast, we have the devotion of the Forty Hours. These days are a time of fervent prayers for the many and varied intentions that are recommended to us. Peace was the special intention that was ever in our minds this year.

On Friday, October 23, there was a solemn High Mass to open the hours of prayer and adoration. The different groups of the community had hours assigned during which, in cassock and surplice, they attended the Eucharistic Lord on the throne of His love. The adoration closed in the evening with Benediction of the Blessed Sacrament. The same order was observed on the following two days, Saturday and Sunday.

The devotion came to a close after a Procession with the Blessed Sacrament on Sunday evening, and Benediction.

New Novices

Have you met Brother Augustine and Brother Thaddeus? No? Well, they are our two new Novices. Before November 1, they were merely Leo Caesar and Hubert Evans. But now, having taken new names in the Lord, they are Brothers Augustine and Thaddeus.

In the traditional ceremony, through which all our Brothers pass, these two postulants received the habit of the Society, as well as the cincture of the Novitiate, which is different from that of the professed Brothers, being a red band with a black stripe in the middle. When taking the religious garb they also took the new names, by which they will henceforth be known. We ask God's blessing on their period of noviceship.

First Vows

Although our Novitiate here at the Bay gained two new novices in the above-mentioned Brothers, it lost two in Brothers Bonaventure and Michael. These two finished a period of probation in the Novitiate and pronounced



Seminary C

BROADCAST

St. Augustine's Seminary, Bay St.
the only Catholic Negro Seminary

their holy Vows of Poverty, Chastity, and Obedience.

You know, it always gives us a thrill to hear some religious, with a strangely soft and reverential note in his voice, pronounce these vows, which mean that he gives up the attractions of the world and the flesh in order to serve the Lord. It is an inspiring example in such times as these when the world seems to be growing more and more away from Christ. It is such sacrifices as these that will keep Christ in the world despite the sin and wickedness of men. May God grant the grace of perseverance to these young men who thus immolate themselves for His sake!

Fourth Vows

Young men who have grown up in the Lord and have been walking the way of grace for years with Him —



THE SUGAR BOWL (after r

ministry News

BROADCAST from

St. Louis, Bay St. Louis, Mississippi

Catholic Negro Seminary in America



such could you style Brothers Peter and Lawrence, who for the fourth time in their brief span of life knelt before the Lord and renewed their Vows of Poverty, Chastity and Obedience. The fact that they have returned again and again shows that the life of a religious must have been good to, and for, them. A further indication of this fact lies in this — their vows this time did not cover a period of one year as they did the first three times, but a longer and larger period of three years, like soldiers who have become used to warfare, enlisting for longer and longer periods in the army of the King. But these two religious soldiers will never retire. And our best wishes and prayers are with them!

Processions

Two processions were to be seen on our grounds winding their way over

the grassy paths from the chapel door to the gate of the cemetery and entering therein.

The first one was the procession for All Souls' Day. It was held on the afternoon of All Saints' Day. The thought struck us that the entire Church was busy during that procession. Or rather, we should put it like this — on the feast day of the Church Triumphant, we, the Church Militant, chanted our prayers to God for the Church Suffering. Be that as it may, we, nevertheless, inaugurated a month of special prayer for the Suffering Souls.

The second procession was our relic procession. All the relics that our house is fortunate enough to have, were exposed for veneration and carried in procession around the church on November 5. Meanwhile the Litany of the Saints was chanted.

Entertainment

Music, in some form or other, seemed to be the favorite during our nights of entertainment. We were treated to the music of Mendelssohn, to Hungarian music and, best of all, to our own folk music of the Negro race in America, when we heard and saw the Kentucky Jubilee Singers giving us such numbers as "My Old Kentucky Home," "Swing Low, Sweet Chariot," "Every Time I Feel the Spirit," and "Old Black Joe." Films depicting various sports took up the rest of the program.

Field Day

Speed is essential these days to keep up with the rapid developments that burst upon the world. You should have seen our speed as well as our ability on field day. Race after race, run by our students, showed that although these youngsters are not able to take part in the world contests being staged during these days, at least their American enthusiasm is the same as that which inspires many another young son of Uncle Sam wherever he may find himself in this world of ours.

(Continued on page 24)



SUGAR BOWL (after rationing)

Father Provincial Writes . . .

On January 17, the Very Reverend Andrew J. Gmelch will celebrate his silver jubilee as the pastor of the Church of Our Lady of the Gulf, Bay Saint Louis, Miss. Priests and people will join the jubilarian in his joy and thanksgiving to God. Ever since the memorable 17th of January, 1918, Father Gmelch has guided successfully and without fanfare one of the largest parishes of the Diocese of Natchez, Miss. His gentleness and kindness, which are almost proverbial, his humble priestly conduct and readiness to serve the people without distinction of race or color, have endeared him deeply to the clergy and laity, the young and old, rich and poor of the charming Gulftown of Bay Saint Louis. His sterling priestly character and administrative ability have won him the respect of his Bishops.

The present Bishop of Natchez, the Most Reverend Richard O. Gerow, D.D., in his scholarly book: "Catholicity in Mississippi" (page 60), pays Father Gmelch unstinted praise for his tireless labors and astounding accomplishments as pastor both in Upper Mississippi and later on the Gulf Coast. Even as a young pastor he attracted by his mature and conservative judgment the attention of Bishop John Gunn who appointed him as Consultor of the Diocese and Dean of the Clergy of the Gulf Coast district.

To the Society of the Divine Word Father Gmelch, as Bishop Gerow points out in his above-mentioned work, was always a dear friend and benefactor. I do not hesitate to state that without his aid and encouragement our Society might never have engaged in its extended and successful Negro Mission Work in the South, and there might never be a St. Augustine's Seminary for Colored Priests at Bay Saint Louis, Miss.

Father Gmelch's friendship for our Society began, according to his own testimony, while he was pastor of a little parish in the Delta, at Merigold, Miss., from 1902-1905. Here he had as one of his parishioners a fine and charitable gentleman from Chicago, Ill.,

a Mr. David F. Bremner, who was at that time the owner of a large plantation. Ever since a Belgian colony had failed, Negroes had settled in large numbers on the plantation. These people were ignorant and religiously starved. Only one among them was educated, and he was a good Catholic from New York City.

These poor and neglected people soon won the sympathy of both Father Gmelch and Mr. Bremner. Both were anxious and determined to better their living conditions, improve their education and offer them Catholic religious facilities. They often discussed ways and means to accomplish this noble purpose; both agreed that only a Religious Community would be able to cope with such a great undertaking.

Father Gmelch had known about our Society while still studying in Europe; incidentally he had read in the magazine of the Society — the *Stadt Gottes* — that our Society had taken up Mission Work on the West Coast of Africa. He suggested in a letter to his Bishop, the Most Reverend Thomas Heslin, D.D., that our Society, which had located at Techny, Ill., be contacted to find out if the Fathers would consider opening a Negro Mission on the Bremner plantation. The Josephite Fathers had declined such an offer after Father Kellog, S.S.J., from Montgomery, Ala., had made a survey in upper Mississippi.

In the summer of 1904, Mr. Bremner, with the consent of Bishop Heslin and the urgent advice of Father Gmelch, actually approached Archbishop James Quigley of Chicago. The Archbishop and Mr. Bremner called on Father John Peil, S.V.D., the Superior at Techny, then Shermerville, Ill. Mr. Bremner submitted his request and plan, which included a large tract of land for an industrial school for Negroes in Mississippi. Father Peil was favorable to the plan.

Meanwhile, Archbishop Quigley, who had taken a personal interest in the project, went to Mississippi to make his

ST. AUGUSTINE'S MESSENGER



Rev. Andrew Gmelch

own observations about the feasibility of a Negro Mission. He also went to see Bishop Heslin in Natchez, Miss. The result of this visit was an invitation from Bishop Heslin to Father Peil to come to Mississippi. In the fall of 1904, Father Peil journeyed together with the Reverend Aloysius Heick, S.V.D., to the Bremner plantation. They were guests of the always hospitable Father Gmelch. Under his guidance they studied the conditions of the land and of the people. Later they contacted Bishop Heslin in Natchez, Miss., who encouraged the Fathers to accept the offer of Mr. Bremner and open up a Negro Mission. Bishop Heslin, however, did not fail to warn the Fathers of the tremendous difficulties which would surround such an undertaking in the Deep South, reminding them that at best very little success, if any, should be expected at the beginning.

As soon as the Fathers returned home, negotiations began; agreements were

drawn up and approved by both our saintly Founder, Father Arnold Janssen, and Bishop Heslin.

In the spring of 1905, Father Aloysius Heick was appointed to start the first Negro Mission of the Society at Merigold, Miss. Mr. Bremner had secured a special permit from the government so that Father Heick could enter the quarantine zone, established in Upper Mississippi on account of the Yellow Fever. He was the guest of Father Gmelch who became a valuable adviser, introducing him to Southern customs with their intricate social and racial problems.

Father Heick, by his sympathetic approach, won the hearts of the colored people at Merigold. However, the mission work was short lived. As soon as the news spread that Father Heick would start a school and church for Negroes, intense opposition among the whites to the well meant missionary efforts rose to such a pitch that Father Heick, in order to avoid riots and bloodshed, had to leave. He felt so discouraged that he wanted to give up and return home to Techny. However, in a special letter, our saintly Father and Founder encouraged Father Heick to start somewhere else. He went to Vicksburg, Miss., in 1906 and founded St. Mary's Mission which turned out to be a huge success.

Father Gmelch remained an active friend and prudent adviser of Father Heick in all the new foundations of our Society in Mississippi, especially in the establishment of St. Augustine's Seminary, which began in September, 1920, at Greenville, Miss. Soon it became apparent that the Seminary should be located closer to the source of priestly and religious vocations, Catholic Louisiana and the Catholic Gulf Coast. Father Gmelch was again approached for advice and help. What his attitude was towards the colored priesthood and the colored people, and in how far he was instrumental in bringing St. Augustine's Seminary to Bay Saint Louis, Miss., may best be judged from a letter which

(Continued on page 19)



"Quote and Unquote"

- What Others Are Saying Of
- And About the Negro

(Following are editorials from three outstanding Catholic publications.)

Negroes Have Feelings

A letter to the *New York Times* signed by six authors, educators and professors, lists seven situations in which Negro feelings are most often hurt by white people. These seven situations might well be committed to memory by anyone who has a real interest in his Negro fellow-citizens and a real respect for their position in this democratic nation.

These seven situations are:

1. The use of the word Negro. In writing or in print it should always begin with a capital since it is a reference to a specific racial group just as the words Jew and Indian are.

2. Negroes are entitled to the usual titles of polite society, Mr., Mrs., and Miss, and rightly resent being familiarly addressed by total strangers in any less formal fashion.

3. The words "nigger" and "darky" are terms of contempt and are not funny. They should be absolutely taboo.

4. Tales of the "old black mammy" are emphatically not popular with Negro audiences.

5. Negroes have class distinctions based on culture, wealth and ability. A Negro professor is not of the same social standing as a Negro cook, and the fact should be remembered in addressing him.

6. Negroes detest the constant presentation, on the screen and elsewhere, of Negro characters as never anything more than servants, buffoons or criminals.

7. Negroes are ordinary human beings like the rest of men, and they hate the patronizing paternalism which would treat them as a race of children or overgrown babies.

As the authors of the letter observe, all these are minor items of surface politeness intended to improve the social relations between white and black. The real problem of the Negro is much deeper. It is the old problem of equality of standing and opportunity to which the Negro is entitled in democratic America. How this can be worked out is something that has puzzled the wisest and most liberal of men.

As far as the Catholic Church is concerned the doctrine of the equality of all men in the sight of God was settled long ago. It is part of her fundamental teaching that there can be no distinction of race or color within the portals of the Church. Local practice does not always follow this teaching in specific instances. But the doctrine stands, nevertheless, and cannot be ignored by anyone who professes to be a genuine Catholic.

The Catholic Transcript
Hartford, Conn.

The Colored Question

A Supreme Court Justice at White Plains, N. Y., this week awarded \$300 damages to a fifteen-year-old Negro schoolgirl who was refused admittance to a roller skating rink, although her white schoolmates were allowed to enter. The Court ... declared that the girl was excluded "solely because of her color..."

The amount of the damages awarded is negligible. The principle involved

ST. AUGUSTINE'S MESSENGER

in the case is of great import. The court's verdict is a well deserved rebuff to the forces of prejudice who continue to discriminate against the Negro.

The incident is pertinent in connection with another related in the latest issue of *Reader's Digest*....

"Last February, James G. Thompson, a war-age Negro of Wichita, Kansas, wrote to the Pittsburgh Courier: 'Will things be better for the next generation of Negroes in the peace to follow? Would it be too much to demand greater liberty for people of my race, in exchange for the sacrifice of my life?' His proposal was: Let colored Americans adopt the Double V—VV for a double victory; the first over our enemies from without, the second over our enemies within."

No one need be surprised that the colored people in this country should use the war to stress their claims to justice. The younger generations chafe more and more under the discriminations against their race. With their menfolk marching in proportionate numbers and their lives being sacrificed in equal measure, they have a right to question the inequalities which they must face in normal American life.

Catholics can assume no holier-than-thou attitude on the colored question.

The Evangelist

Albany, New York

Oh, Yeah!

One of the ugly sores on our body politic has been and is our treatment of the Negro. It is a cancerous growth, and unless checked will eat into the very soul of America. Radio, billboards, newspapers, magazines, teachers, clergymen, politicians, social workers, pay tribute to the equality of opportunity which is the right of every American. And here right in our midst are 13,000,000 Negroes who can stand up and shout: "It's a lie."

Negro boys and girls are not free to continue their schooling, plan careers, choose the job for which they are best fitted. Hard-working, honest Negro fa-

thers and mothers cannot look to the day when they will move from miserable surroundings to a suburban development.

Segregated in the South are 11,000,000 Negroes. The education of the children represents a per capita investment of only five dollars yearly. That provides broken-down buildings, underpaid and insufficient teachers and moth-eaten books and supplies.

It's great to be a Negro American! "Oh, yeah," say the Negro boy and girl. "This morning we were given ragged copies of Shakespeare's 'Midsummer Night's Dream' — they had been discarded by the white high school uptown."

A sense of fair play, of justice, demands better treatment for the Negro. The 15th Amendment to the American Constitution recognizes the Negroes' right to equal opportunity.

And if those considerations are not enough to impel you to give the Negro his due, then remember the worm can turn. It has already happened in Singapore, Burma, etc. It can happen here—should 13,000,000 Negroes seek revenge for 300 years of injustice.

The Catholic Mirror
Springfield, Mass.

ST. BENEDICT THE MOOR

(Continued from page 9)

town of Palermo chose him as its Patron. He was canonized in the year 1807, and is today invoked as the Protector of the Negroes of the United States.

Thus ends the life story of a Negro who, though born in slavery, reached the highest achievement possible to mortal man: heroic sanctity.

Prayer for the New Year

We pray that this conflict may soon cease,

We pray for a just and lasting peace,
We pray for the final VICTORY
In this year of 1943.

MAKE ROOM FOR THIS MANI

JOSEPH BUSCH, S.V. D.

Queen Vasthi was very beautiful. On the seventh day of a grand celebration King Assuerus sent seven men to bring her before all the people and the princes to show her beauty, but she refused and would not come.

He was furious and asked his wise men:

"What shall I do to her?"

Mamuchan, one of the seven wise men, answered in the hearing of the king and all the princes:

"Queen Vasthi has hurt not only the king but also all the people and the princes. What she did will get out to all the women so that they will despise their husbands and will slight their commands. The king has reason to be angry. Another who is better should be made queen in her place."

The advice pleased Assuerus and Queen Vasthi was put aside, and he sent letters to all the provinces of his kingdom that *husbands* should be *rulers* and masters in their houses.

In other words, the wives were told, "Make room for this man of yours. He's the head of the house. Do what he says."

"That was O.K. for the old pagans," you say, "but we are living in the century of progress." Progress in divorces? There are merely some 10,000,000 divorcees in this country at present, and more in sight. Perhaps it's high time to listen to Mamuchan; maybe we need an edict similar to the letters sent out by King Assuerus.

In case you are not aware of it, Pope Pius XI issued such an edict, wrote that kind of letter twelve

years ago. As a matter of course he stressed the love of husband and wife, but he didn't stop there. He went on to point out that the wife is to practice an honorable willing obedience and subjection to her husband, who is the *head* of the house and should occupy the first place in ruling. The Holy Father simply repeated a truth that the Holy Spirit tells us again and again in His Book.

"You shall be under your husband's power and he shall have dominion over you," applies not just to the first wife, Eve, who had gotten the first husband, Adam, into serious trouble.

"Let the women be *subject* to their husbands, as to the Lord," St. Paul writes.

The husband is and should be the head of the Christian family. On him, not on the wife, rests the responsibility for the home. As his companion and helper the wife submits to his decisions in order that their home may not be a house divided against itself. I need not add that he is not allowed to ask, nor she to grant, what is forbidden.

What a model wives have in our Blessed Lady! Do you think she started to "filibuster" when St. Joseph told her all of a sudden, "Arise, Mary. Take the Child. We have to flee into Egypt"? She obeyed. She felt it was her place to yield, to submit, to serve. Love made it easy for her. I don't think she would have the least use for a wife-dominated marriage. She certainly wants wives to make room for their husbands and keep them in their *proper* place.

ST. AUGUSTINE'S MESSENGER

Being extravagant, wasteful, insisting on working out when there is no need of it (and when the husband wants her to stay at home), telling the children, "Don't pay any attention to him," or refusing to move, "I'm going to stay right here, and that settles it" (altho' there is no special danger for her life or health involved in the change), these are only a few ways in which a wife may manifest her lack of honorable willing obedience, which, no doubt, is responsible for a good many divorces.

Just now — I'm writing on a wonderful sunny morning — a bridegroom and his bride are coming around the corner. "Here she comes! Here she comes!" I hear

the girls shouting. Yes, here she comes to the altar to place herself under the power of a man. She comes to love and obey him. Let us hope that her parents and teachers have prepared her well for the yoke, the burden she is assuming. And not that they have filled her head with foolish notions; continually pushed the boys back and the girls ahead, as is done in schools and even in churches, not to speak about homes. "The husband is the head of the wife," is a truth brides should learn long before their marriage, particularly from the example of their mothers. Then, they'll be ready to make room for their man in their minds and hearts and homes and do what he says.

Father Provincial Writes . . .

(Continued from page 15)

he wrote to his Bishop, the Most Reverend John E. Gunn. Under date of July 19, 1921, he wrote in response to a letter of the good Bishop of June 29, 1921:

"I believe that true vocation to the priesthood can be found among the colored. I admire the Fathers of the Divine Word for their courage in giving the colored the advantages of a seminary. As members of the Society of the Divine Word the future priests will be directed wisely and strongly supported. In my opinion your Lordship is doing a great service to the Church by the encouragement and active support you are giving the Fathers of the Divine Word in this undertaking. I shall be very glad to have the seminary located in Bay Saint Louis.

"It is my ardent wish that your Lordship will entrust the Fathers of the Divine Word, Techny, Illinois, with the colored parish and school in Bay Saint Louis. It is with a heavy heart that I

arrange to give up the charge over the colored Catholics of my flock. There are among them many good and holy souls who are to me a source of joy and to the white Catholics a source of edification. But I realize that, unless the colored of this parish receive special attention, there will be considerable leakage among them. The establishment of a parish for the colored will check this, hence my consent to the separation.

"That good relations exist at present in Bay Saint Louis between the white and colored is in a great measure due to the fact that many colored are Catholics. A separate parish will tend to increase their number and consequently will make the continuance of existing good relations all the more secure."

Indeed, only an altruistic character and a priestly heart, which is Catholic to the core, could express itself so nobly. Father Gmelch has set a fine example for all. It took heroic courage in those days to act and write as Father Gmelch did. Father Gmelch aided the Fathers to secure the beautiful prop-

(Continued on page 21)



With our SVD Fathers on the Colored Missions

114 Confirmed

Duson, La. — In November Bishop Jules B. Jeanmard of Lafayette confirmed 68 persons in St. Benedict's Church, Duson, La., and another 46 in Blessed Martin's Chapel, Scott, La., which is a mission attached to St. Benedict's. Besides, 22 children from Ridge, La., received their First Holy Communion.

Father Francis Wade, the pastor, informs us that among those confirmed were a mother and her four daughters, ranging in age from 18 to 35 years.

For almost a year now Father Wade has been without an assistant,

since his former assistant, Father Leander Martin, was transferred to St. Martinville, La. Father Wade has charge of about 1,200 Catholics, says Mass in the two churches which are five miles apart, and teaches daily Catechism classes in his school which has over 100 pupils.

Addition to School

St. Martinville, La. — Father Maurice Rousseve has had an extra classroom added to the three-room Notre Dame School. The enrollment this year has risen to 280. Two Sisters of the Blessed Sacrament and two lay teachers staff the school.



FATHER JOSEPH FORD, S.V.D., WITH SOME OF HIS CATECHISM PUPILS
at Our Lady of the Divine Shepherd Mission in Trenton, N. J.

ST. AUGUSTINE'S MESSENGER

BAPTISM SCENE
in St. Nicholas' Church, St. Louis, Mo. The oldest of the group to be baptized, Mr. Fields (leaning over the baptismal font) is over 70 years of age



Credit Union

Father Maxine Williams informs us that he has established a parish credit union in the Immaculate Heart of Mary Parish, Lafayette, La., where he is stationed. Starting with about 14 members three months ago, the credit union now has more than doubled its membership.

Father Provincial Writes . . .

(Continued from page 19)

erty along the Old Spanish Trail, on which now stands St. Augustine's Seminary.

Father Gmelch may justly claim to be a co-founder of the Mission Work of the Society of the Divine Word in the Deep South. He may justly share in the apostolic labors and unprecedented success of our Negro Missions in this country, which have brought thousands of converts into the Church, which have given tens of thousands of colored children an opportunity to receive a thoroughly Christian education, and good young men the grace of the holy priesthood; which have helped to break down racial and religious prejudice; which have helped to establish better relations between the two races; in other words, which have aided materially and successfully in helping solve the race problem in the Deep South. The name of Father Gmelch will always remain

intimately intertwined with our Southern Missions and inscribed in the history of St. Augustine's Seminary.

I take this occasion to express to Father Gmelch our sincerest thanks. I assure him of our prayers, especially at Holy Mass. We hope and pray that he will spend many more happy days and successful years as pastor of Bay Saint Louis. Ad multos annos!

FATHER ECKERT, S.V. D.

New Negro Missions

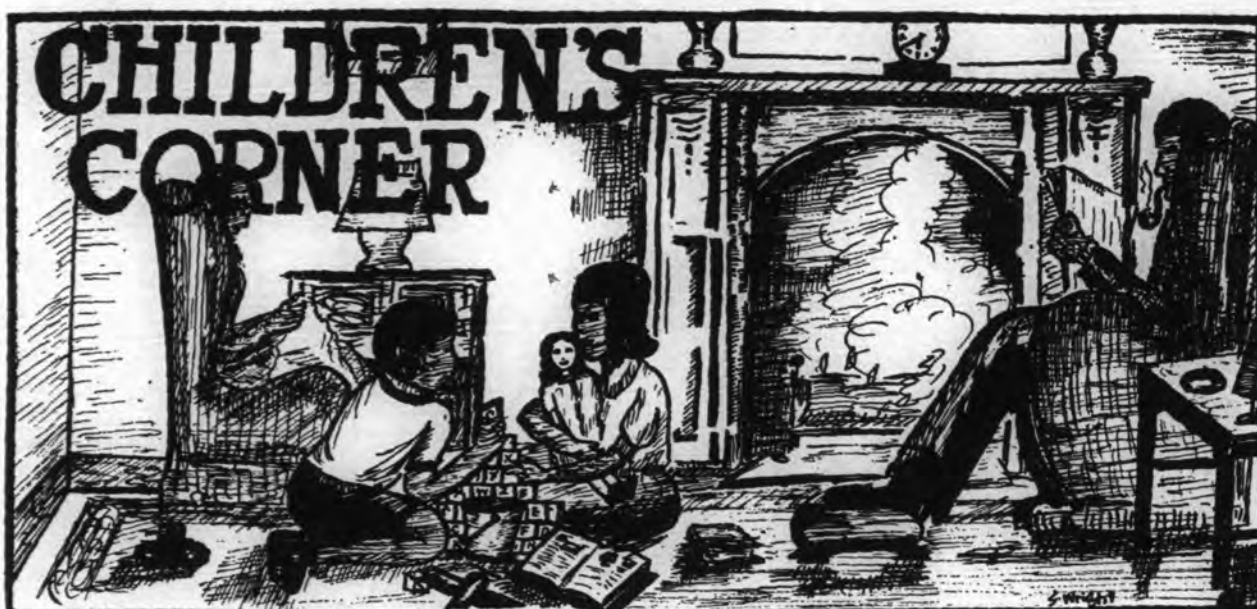
(Continued from page 7)

Missionary Servants of the Most Holy Trinity: St. Peter Claver's Church, Holy Trinity, Ala.

Diocesan Clergy: Chapel of Our Lady of Africa, Panama City, Fla.; Holy Name of Mary Church, Chicago, Ill.; Queen of Angels Church, Hamilton, Ohio.

The new schools established during 1942 are: Holy Family School, Cape Girardeau, Mo.; St. Bernadette's, St. Louis, Mo.; Holy Family, Covington, La.; St. John Vianney's, Mouton Switch, La.; Our Lady of Victory, Southern Pines, N.C.; and St. Catherine's, Elizabeth City, N. C. The four last-named have newly erected school buildings.

These bring the total of Negro Missions in this country to 345, with 250 schools.



My dear Boys and Girls:

The other day I read in the paper that the pupils of Providence Academy in Alexandria, La., have started something new which they call "Aves over America." Every time they hear an airplane flying above them they pray for those who are in it. They say a "Hail Mary" and the little ejaculation: "God grant him a safe landing."

Now, I think that is a very fine and Christian thing to do, for every time one of our boys goes up in a plane he is in danger.

So I am asking all of you to join the "Aves over America." ("Ave" is the first word of the "Hail Mary" in Latin.) All you have to do is try to remember to say a "Hail Mary" and the ejaculation: "God grant him a safe landing," every time you see an airplane in the sky or every time you hear one. You will be a big help to our aviators and God will bless you.

MY MAIL BAG

Dear Father Howard: I thank you very much for the **MESSENGER**. I enjoyed every moment of reading it. Father, if you don't mind, would you kindly send the **MESSENGER** to P.O. Box 245? I will appreciate it very much. I am really proud to get the **MESSENGER**, and I know the other boys and girls are, too.

I am writing a Mission-graph of our school and I hope it will be good enough to publish. Look for it pretty soon.

Father, will you and the other Fathers pray for me? I will pray for you, too. This year I am a Catholic, and I hope to be a good one. Your friend,

Leola Taylor, age 14
Box 245, Yazoo City, Miss.

Of course, I will remember you in my prayers, Leola, and I thank you for the remembrance in yours. Hurry with that Mission-graph; I am anxiously waiting for it.

Dear Father Howard: I am sorry that I did not write sooner and express my thanks. As all the pupils in my room say, it is the best **MESSENGER** we ever saw. I read it all, and I think that it is a very absorbing magazine.

I am very grateful and thankful to you for sending me this fine booklet. Sincerely yours,

Jack Bretz, age 12
1028 S. Webster, Decatur, Ill.

Thanks for the bouquet, Jack, and write again soon.

* * *

Now here is a nice poem from Virginia. See how you like it.

The Seed

Caroline Tolentino
St. Joseph's School
Norfolk, Va.

The seed is a mystery to us all,
When planted within earth's garden wall;
It gathers its food from the soil and air,
And is protected by God's loving care.

The seedling works both night and day,
It cares not for pleasures nor for play;
Its height, it seems, has surpassed us all.
At last it has grown both strong and tall.

ST. AUGUSTINE'S MESSENGER

A tree it is now, mature and of age;
Now it has reached another stage,
For it brings forth fruit both bright and rare,
Which protects the seeds from the dangers
there.

Years have passed, and the tree, quite old,
Has labored not for wealth nor gold;
Giving its service at God's command,
Feeding and sheltering beast and man.

MISSION-GRAPH CONTEST

Well, at last, the Mission-graphs have started coming in, and here is the first winner:

Blessed Martin's Outdoor Mission

Last summer, in Kirkwood, Missouri, there was held an outdoor mission. It was on a lot next to Blessed Martin's Colored Catholic Chapel. It was from August 24 to August 28, 1942.

On the last night the Blessed Martin Choir sang a number of hymns, which were directed by a seminarian and a Catholic lady. I belong to the choir. We sing the Mass and religious hymns.

Each night of the mission a different priest spoke, each on a different topic. Some of the topics were "Non-Catholic Marriage," "The Nuns," "The Saints," etc. The talks were very interesting, and we think that every person that came got some sort of benefit from them.

We also wish to take a moment to thank the priests who spoke, the people who came, and also the people who helped make the mission a great big success.

by Marilyn Spears, age 15
410 New York Avenue
Kirkwood, Missouri
(Sumner High School)

That is a very good Mission-graph, and Marilyn will receive a year's FREE subscription to the MESSENGER for it.

Who will be the next winner? Send in your Mission-graph now. Here are the rules:

1. Your Mission-graph must not exceed 200 words.
2. Your name, age, address, grade and school must be written at the end of each Mission-graph.

Come on, Boys and Girls, you surely must know something about at least one of the

347 Colored Missions in the United States. Write it and send it in. You may be the next winner.

GOOD MOVIE CLUB

Here are the titles of some other movies which are entertainment for the whole family:

Army Surgeon
Fighting Frontier
The Bugle Sounds
Billy the Kid Trapped
Bullets for Bandits
Jacare
Jesse James, Jr.
Junior Army
Laugh Your Blues Away
Prairie Pioneers
West of the Law

All the members of the Good Movie Club should renew their resolution for this year: "I WILL GO ONLY TO GOOD MOVIES THIS YEAR!"

Those who have not yet joined the Good Movie Club, should join right away by making this resolution, and sending me their name, age, address, grade and school.

* * *

A HAPPY NEW YEAR to everybody, and ask the Child Jesus to grant the Colored Missions great success during the coming year.

FATHER HOWARD, S.V.D.
Bay Saint Louis, Miss.



MOUSE: "They're patriotic cats — see, they are fighting on de-fence!"

FEBRUARY IS CATHOLIC PRESS MONTH

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ST. AUGUSTINE'S MESSENGER

NOVENA TO OUR MOTHER OF PERPETUAL HELP

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Intention: For a Better Press

Dear Friends:

Ever since its beginning, the press has been of invaluable worth to mankind. In the form of books, it has turned out, and revealed to the world at large, the exterior lives and deeds of great men; it has brought to light the hidden greatness of apparently insignificant men. It has acquainted us with the interior phases of their lives, their thoughts, their aspirations. It has immortalized the memory of men dead for centuries. Sound philosophical doctrines have been relayed through the ages, and live in the ever present. In the form of books, it has given supplementary, guiding principles of life, of conduct; it has set up eternal examples for posterity to follow.

Magazines have carried sympathetic stories. The pessimist reads the optimist's views and learns to smile. The apparently useless read how their other handicapped fellow men break

down the barrier of physical impediment and learn, too, the new way of useful living.

Everyone knows the indispensability of the newspaper.

But as the press has been of inestimable worth in alleviating man's woes, solving his problems, and facilitating his life, it has also proved lethal in many instances in which it has mistaken license for liberty.

It is almost beyond our power, dear readers, to stymie the steady flow of ribald literature by opposing measures alone. We must pray that the men of the press be motivated by higher than sensitive and purely materialistic principles. Let us pray for a better press this month.

O MOTHER OF PERPETUAL HELP,
OBTAIN FOR US THROUGH AN IMPROVED PRESS, BETTER, SAFER,
AND CLEANER READING. AMEN.

Join us in this Novena. Pray together with us during these nine days. Send in your intentions and they will be included in the prayers of the Fathers, Seminarians, Brothers and Students.

Mail your intentions to

ST. AUGUSTINE'S SEMINARY, BAY SAINT LOUIS, MISSISSIPPI

▼ BOOK REVIEW ▼

THE MISSION APOSTOLATE compiled by the National Office of the Society for the Propagation of the Faith, 109 East 38th St., New York City; 228 pages; paper 75c, cloth \$1.50.

This is an informative volume on the Home and Foreign Mission activity of the Catholic Church. It contains thirty instructive chapters, each written by a different mission authority, giving an insight into the work of the missionary priests, Brothers, and Sisters at home and abroad, and explaining the functions and aims of the various mission organizations.

Of especial interest to Negro Catholics are chapter XXI: "Colored Catholics in the United States," and chapter XXX: "American Sisters in the Indian and Colored Missions."

Seminary News

(Continued from page 13)

Visitor

Father Patrick Molloy, assistant pastor at St. Peter's Church, Kirkwood, Mo., was a visitor at the Seminary for a few days in mid-November. He impressed all of us as a very model young priest. Father Molloy has charge of Blessed Martin's Mission for the colored in Kirkwood. He is also athletic director at St. Joseph's Colored High School in the city of St. Louis. We hope that Father enjoyed his stay with us as much as we enjoyed having him.

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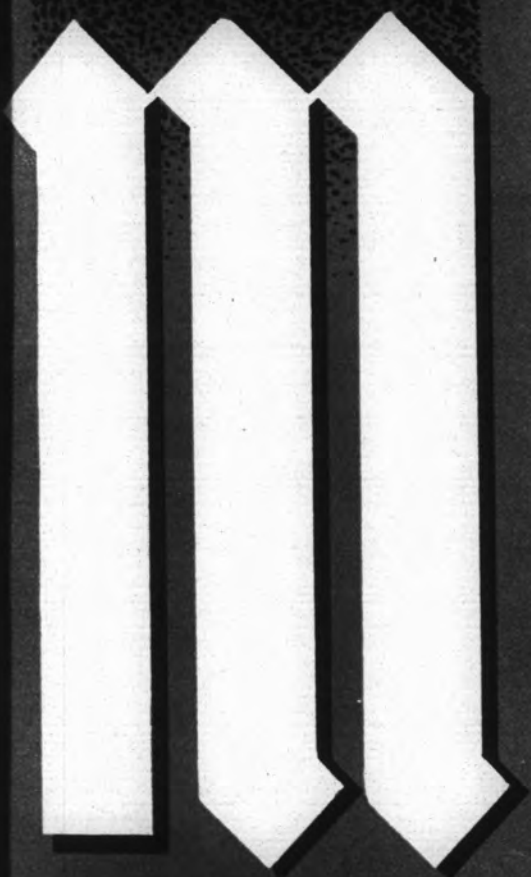
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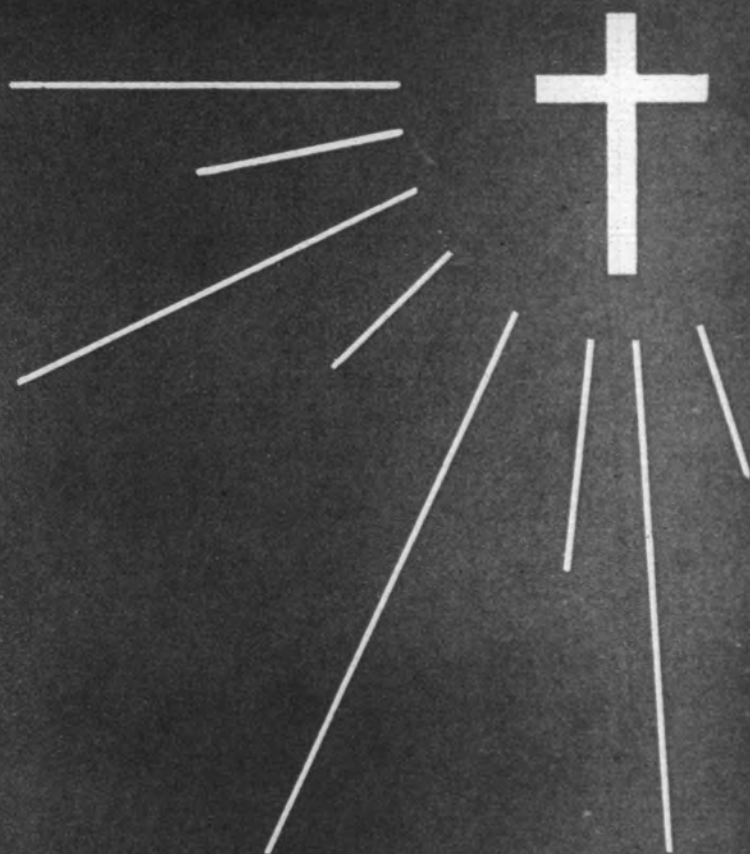
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Bay Saint Louis, Miss.

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SEMINARY
BAY ST. LOUIS, MISS.

Vol. XXI, No. 2
FEBRUARY, 1943

Postmaster: See inside cover



"NO GAS FOR MY CAR — I GOTTA GET ABOUT IN SOME WAY!"

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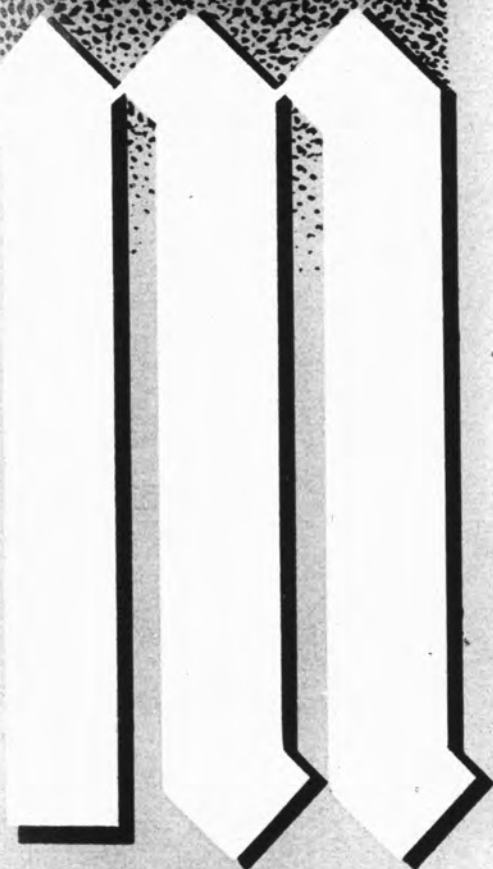
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SEMINARY
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Vol. XXI, No. 2
FEBRUARY, 1943

Postmaster: See inside cover



"NO GAS FOR MY CAR — I GOTTA GET ABOUT IN SOME WAY!"

MILLIONS OF SOULS TO BE SAVED!

MORE AND MORE PRIESTS ARE NEEDED
IN THE NEGRO MISSIONS OF THE U. S. A.

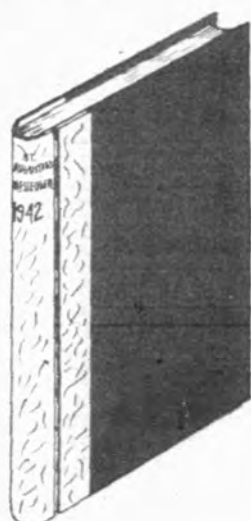
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St. Augustine's Seminary
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MESSENGER

ESTABLISHMENT OF NEGRO CLERGY

A Catholic Negro magazine, published monthly, except July, at Techny, Illinois, by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

Entered as second-class matter January 1, 1940, at the post office at Techny, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

Editor: CLARENCE J. HOWARD, S.V.D.

ST. AUGUSTINE'S SEMINARY

BAY SAINT LOUIS, MISS.

Volume XXI

FEBRUARY, 1943

Number 2

Editorial: Catholic Press Month and the Negro Apostolate

February has been designated as Catholic Press Month. Through special sermons and talks, by means of special articles and editorials in Catholic publications the attention of all will be directed to the many benefits accruing both to the Faith and to the faithful from a vigorous Catholic Press. Stress will be laid not only on the necessity of supporting such a press, but also on the duty of cooperating with it — a duty which includes not merely subscribing for, but also the careful perusal of, Catholic periodicals. In this way Catholics will continually refresh their memory on points of religion and will keep themselves informed of the Catholic viewpoint on present-day questions and problems.

Besides the periodicals of general interest to all Catholics, there are several Catholic publications of especial interest to Negroes and to the friends of the Negro Apostolate. Chief among these may be mentioned the monthly *Interracial Review* (20 Vesey St., New York City; \$1.00 a year), which is devoted primarily to the task of formulating an interracial policy. It contains articles on social problems and the philosophy of race relations; it re-

ports on the activities of interracial committees and other organizations and comments on current opinions concerning one of the gravest questions of the day — interracial justice.

Then there is *The Colored Harvest*, a bi-monthly (1130 N. Calvert St., Baltimore, Md.; \$1.00 a year), which contains interesting articles about the mission work of the Josephite Fathers, who have charge of almost one-third of the 345 Colored Missions in the United States.

Our Colored Missions (154 Nassau St., New York City; \$1.00) combines, to some extent, the features of the two above-named magazines, reporting on the work of the Colored Missions and carrying articles and items on interracial charity and justice.

The bi-monthly *Mission Fields at Home* (Cornwells Heights, Pa.; \$1.00 a year) is a pleasing little pictorial review of the mission work of the Sisters of the Blessed Sacrament among the Negroes and Indians in this country.

Our own magazine, ST. AUGUSTINE'S MESSENGER, tries especially to show the bright side of the Negro Apostolate — the slow but sure and continual increase in the number of

ST. AUGUSTINE'S MESSENGER

Negro priests, Brothers and Sisters; the opening of new missions and centers, their successful operation and growth; the progress being made in education and in amicable race relations.

American Catholics, and particularly those with a special interest in the Negro Apostolate, should

subscribe for and read at least one, and if possible two or even all, of the above magazines. They would thus be giving financial aid to a very worthy cause and, at the same time, would be learning much about the greatest organized effort in the Home Mission Field today — the Negro Apostolate.

NOW IS THE TIME

- to RENEW your subscription if it has EXPIRED
- to send us your NEW ADDRESS if you have MOVED

(PS. Please don't forget to include your old address to make it possible for us to locate your card in our files quickly)



FATHER VINCENT SMITH, S.V.D., ATTENDS A MEETING OF SCHOLARSHIP CLUB
Scholarship Club is a volunteer group of Catholic ladies in Chicago banded together for the primary purpose of furnishing scholarships to help boys of their race who are studying for the priesthood. They have already given commendable aid to St. Augustine's Seminary, Bay Saint Louis, Miss. The president of Scholarship Club is Mrs. Cora Wendell (seated at extreme left)

DEEP IN THE HEART OF TEXAS

CLARENCE J. HOWARD, S.V. D.

- About a Train that doesn't go
- And a Colored Mission that does



SOLEMN CLOSING OF THE WEEK'S MISSION AT OUR LADY OF MERCY CHURCH,
FORT WORTH, TEXAS

From left to right are Rev. Fathers E. J. Gerlich, Philip Tarallo, S.S.J., Timothy Sullivan, S.S.J., James Foley, O.S.B., Clarence Howard, S.V.D., Benedict Borgerding, O.S.B., and Thomas Brophy, S.S.J. The nuns are Sisters of the Holy Ghost. The men wearing fezzes are Knights of Peter Claver

*"Turn back, oh turn back, O Time,
in your flight;
Make me a cowboy again, just for
tonight!"*

These are the pathetic words of an old ditty which I might well have sung one night a few months ago as I sat in a train on a railroad siding somewhere "Deep in the Heart of Texas." *Might* have sung, I said, except for just two things. First, no matter how far back Time turned it could never have found the exact spot in history where I had ever been a cowboy. Second, and more to

the point, I had no inclination whatsoever for Time to turn back in its flight *that night*. On the contrary, I was rather wishing that it would speed up, and I don't mean in reverse!

At that particular time I was on my way to Fort Worth, Texas, to conduct a mission in the Church of Our Lady of Mercy. The train had been making fairly good time coming through Louisiana, but when I awoke about 2:00 A.M. we were nicely parked on a dismal side track "Somewhere in Texas." I tried to sleep.

ST. AUGUSTINE'S MESSENGER

At three A. M. the train was in the same place, and so was I. Four A.M. found no change in the *status quo*.

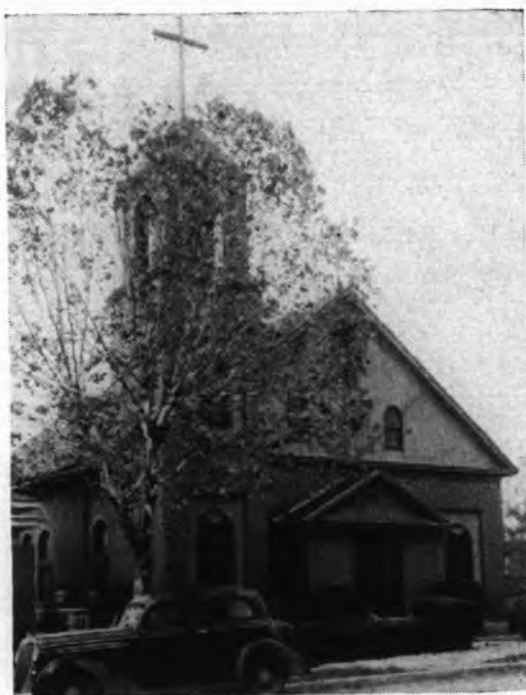
Five A.M. came and went, but not so the train; it didn't budge.

The ticket agent had assured me that that was a through train. Well, it began to look as if he were right. That train was "through" as far as *motion* was concerned.

Just exactly when that locomotive got up steam enough and courage enough to leave that siding and proceed farther into Texas I don't remember. I had dozed off to Dreamland after hearing the porter tell an enquiring passenger that we were on the siding waiting for a train coming from Arkansas!

But that trip had its compensations and turned out to be well worth the trouble. I got a chance to see some real Catholic Action in the "Heart of Texas."

The very next day after my arrival in Fort Worth — which, by the way, is a city of some 200,000 persons — I saw something which



OUR LADY OF MERCY CHURCH,
FORT WORTH, TEXAS

exemplified the *true* spirit of the Catholic Church. A public procession in honor of Christ the King was held on the grounds of Our Lady of Victory Academy. Not *two* processions, one for colored and one for white, but *one* procession in which all took part, and the colored children and adults were definitely *not in the last place*. Three altar boys, carrying cross and candles, led the procession. They were followed by white Boy Scouts. Then came the Mexican schoolchildren, then the colored children and adults *followed* by the white children and adults.

At the conclusion of the inspiring ceremonies, as all knelt on the campus for Benediction, one could see that the Catholic Church is able to do more with its spiritual law of love than the secular powers can do with their physical law of force. Mexicans, Negroes and Caucasians knelt side by side to receive the blessing of the Eucharistic King of all Nations and Races.



ENJOYING A LITTLE LUNCH AT NOON
Pupils of Our Lady of Mercy School,
Fort Worth, Texas

ST. AUGUSTINE'S MESSENGER

I witnessed another form of Catholic Action in the parish where the mission was conducted. Although Our Lady of Mercy Mission has fewer than a hundred members, nevertheless it can boast of a very active council of the Knights of Peter Claver, a court of the Ladies' Auxiliary, a well organized St. Ann's Club and a splendid Legion of Mary praesidium. A Boy Scout troop also has been organized. These organizations are a great help to Our Lady of Mercy Church and School.

The Legion of Mary is particularly active in distributing Catholic literature, looking up fallen-away Catholics, keeping an eye out for new Catholics moving into Fort Worth, and visiting the sick. It was my good fortune to accompany two of the members of the Legion of Mary — hard-working men they were and zealous — on a visit to a tubercular hospital. From their conversation with the patients I could easily see that they were not strangers at the hospital. They find time, somehow, after their day's work or

on a Sunday to visit here frequently, to speak a cheering word, to leave a Catholic paper or magazine, to kneel and say a prayer for the patients. The good seed sown in this way will certainly take root some day and produce a spiritual harvest.

And the pastor of these zealous workers is Father Thomas Brophy, S.S.J., who has some distinctions in his own right. Besides possessing a degree in chemistry from the Catholic University, Father Brophy is a registered pharmacist in the State of Louisiana and a licensed lawyer in the State of Florida. While stationed at St. Pius' Church in Jacksonville, Fla., some years ago, Father studied law and took the State bar examination mainly in order to be in a position to help, with sound legal advice, the poor colored people who, without such advice, more often than not got the worst of the bargain in court.

Because his mission is still small and poor, Father Brophy makes ends meet by teaching chemistry daily in

(Continued on page 44)



**PUPILS, MOSTLY NON-CATHOLICS, TAUGHT BY HOLY GHOST SISTERS
AT OUR LADY OF MERCY SCHOOL**

In the right hand corner Father Tarallo's dog "Pluto" is making an investigation. When asked what kind of dog Pluto is, Father answered: "He's a police dog in plain clothes!"

MY PEOPLE CAN SING

ARTHUR C. WINTERS, S.V. D.

My people can sing, I know —
Pain is a teacher of song, and Woe.
There is a balm in Gilead to make the wounded whole.

My people can sing, I know —
Suffering sounds a strain
That rings through heart and brain,
And grants a poignant key born for melody.
Steal away to Jesus, I ain't got long to stay here.

My people can sing, I know —
A broken heart is a lute
That only Time can mute;
And knotted hands are things
Made deft for trembling strings.
Little David, play on your harp. . . .

My people can sing, I know —
Faith is a tuning rod
That Want vibrates to God.
Nobody knows the trouble I've seen, Glory Hallelujah!

My people can sing, I know —
Songs that are tense with grace,
And lit by a darkened face.
Swing low, sweet chariot, comin' for to carry me home.

My people can sing, and up
God's mountain side they throng,
Lifted and winged with song.
*We are climbing Jacob's ladder. . .
..... Seeking for a city!*



Catholic Missionary Work Among Negroes

JOHN STAMA

- A Review
- of the Past and Present

From early years, the Negro has played an important part, been an integral factor, in the history of the United States. Many, yes, the majority of them, were brought here against their wishes and made to work as slaves. The Church has always had a special heart for such down-trodden humanity. What has it done, what is it doing for the colored?

Although there were Negroes in our country as early as 1526, they were few, and their numbers grew slowly until about 1620 when the importation of slaves was begun on a large scale; then the Negro population increased noticeably. Even then the slave-trade had not waxed strong, as the need for slaves was not an urgent matter. But in the eighteenth century, with the development of huge plantations in the South, came the crying demand for "cheap labor," and the slave-traders grew rich on the importation of African Negroes.

Towards the close of the century, revolution in San Domingo drove many colored Catholics to our country, and they settled in Baltimore. From their number came what were probably the first Negroes to be ordained to the priesthood in the United States, as well as the first colored nuns.

In the early days of slavery, Protestants in general did not permit the Baptism of slaves, contending that no Christian could be held in bondage, and hence Baptism would make

a freeman of the serf, a condition not very profitable for the plantation owner. The Catholics alone, and later on the Quakers, shouldered the obligation of bringing Christianity to the Negro, the Spanish and French missionaries initiating this apostolate.

In some of the colonies the missionaries were denied access to the Negro and laws were even passed prohibiting education of any kind for the slaves, such simple things as reading and writing not excepted. The Catholics, and Quakers too, defied the law and continued their work regardless of consequences. This direct opposition to education relaxed somewhat after a few decades, at least in certain localities. Nevertheless, prior to the Emancipation Proclamation, all endeavors were more or less individual.

As early as 1791, the Sulpician Fathers of St. Mary's Seminary in Baltimore saw the need for special help for the Negro, and in a part of the Seminary chapel held services for them and taught the children catechism. Most of these colored people were San Domingo refugees, unable to read or write. However, from their ranks, three young ladies, school-teachers, banded together under the direction of one of the Sulpician Fathers and started the first religious community of colored nuns in the United States (and probably the first in the world) in 1829, under the title of Oblate Sisters of Providence. Some ten to fifteen years later a second order of colored

ST. AUGUSTINE'S MESSENGER



RELIGIOUS INSTRUCTION IN SCHOOL
AND HOME

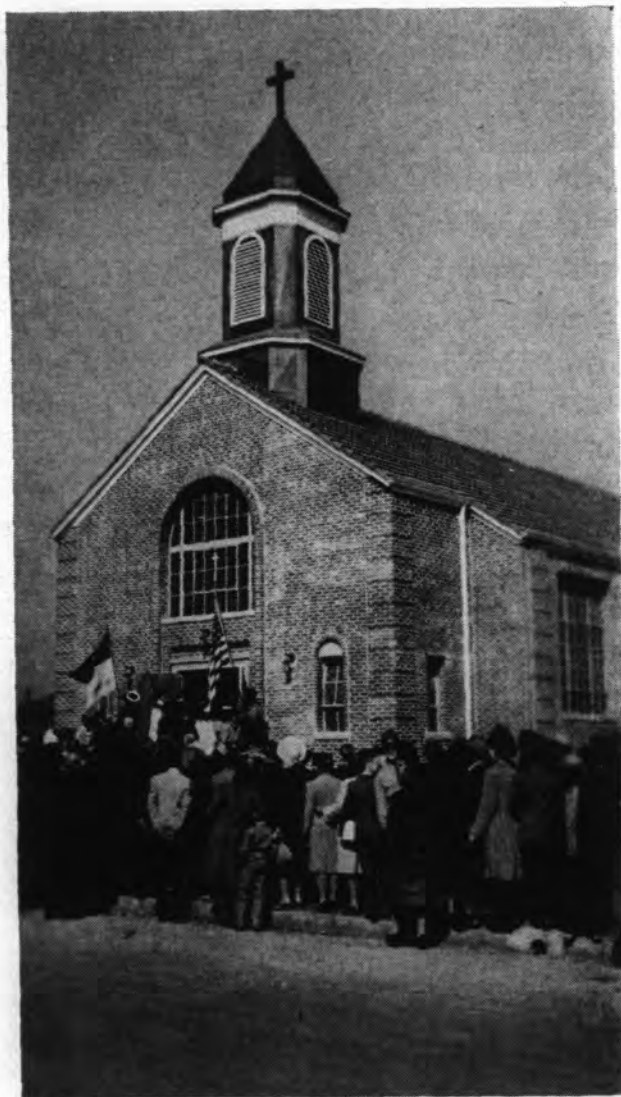
nuns was founded in New Orleans, the Sisters of the Holy Family.

In 1863 the first Catholic "parish" church for the colored, St. Francis Xavier's Church, opened in Baltimore, Md. The edifice was built in 1837 for the first Universalist Congregation, and was purchased by the Jesuits in 1863 for the Negroes. In 1871 it passed into the hands of the Josephite Fathers upon their arrival in the United States from England, and they held it until November, 1941. The building, now one hundred and five years old, is to be razed as it is unsafe for further use.

It is to be noted that up until the Civil War, Catholicism's contact with the Negro was limited to Maryland and Louisiana, with a few exceptions here and there throughout the South. The vast majority of the slaves were in predominantly Protestant sections of the country, and hence most of them followed one of the many Protestant sects. Of the four million slaves at that time, probably not more than 5%, certainly less than 10%, had Catholic masters.

Despite the fact that the Protestant missionaries evidenced a great

interest in the education and evangelization of the Negro, and appropriated large sums of money for their work, by far the greater portion of the slaves had received no religious training, nor were many of them baptized. Even so, the Protestants were more successful in their



MORE AND MORE NEW CHURCHES
BUILT

mission work than the Catholics, and that for several good reasons. There were far too few priests to meet the demand, and it takes time to educate and train men for the priesthood whereas the course of education for the non-Catholic minister is not, or at least at that time was not, nearly so rigorous and lengthy. Then,

ST. AUGUSTINE'S MESSENGER

too, financial resources for the Protestants were much greater than for the Catholics. The Catholic Church in America was still in its youth, and Catholics were called upon to contribute in no small way for the building of churches, schools, etc., and there was little left for actual mission work.

After Emancipation, the Negro suddenly found himself loosed from a life of complete dependence upon others for the necessities of life, to one of freedom. He had no education, training in trades, land, property of any kind, was penniless. Thousands of Negroes who had been Catholics while in slavery found the requirements of Catholic morality in conflict with their ideas of freedom and turned to the Baptists, Presbyterians and others. Some, too, followed a like path to these sects simply because there were no priests to take care of them, no one to instruct them as had their masters previously.

Even what work the Catholic Church could do was vigorously opposed by all Protestant denomina-

tions. Notably the Northern Methodist Church was loud in denouncing Catholicism, especially so when it was known that Catholics were about to open schools in Alabama for the colored. A prominent Protestant missionary association stated in its journal that "the Catholic Church was making extraordinary efforts to enshroud forever this class of the unfortunate race in Popish superstition and darkness." It also expressed a fear that the splendors of the Catholic Church would appeal to the Negro's love of display.

The Church was certainly alive to the needs of the day. At the second plenary council of Baltimore in 1866, an appeal was made to priests to consecrate their thoughts, their time, and themselves, wholly and entirely if possible, to the spiritual welfare of the colored. The third plenary council of 1884 went a step further and urged superiors of seminaries to foster vocations for this mission work. It also ordered an annual collection to be taken up for the Negroes and Indians. In general terms, Jesuits, Redemptorists, Sulpicians and seculars were at this period acting as apostles to the colored but only, it must be stressed, as individuals, and not as communities. Until about 1870 there were only one-half dozen parishes in the States reserved exclusively for the colored.

Near the end of the 19th century and in the early 20th, the Church's activities began to take on a different aspect. The Society of St. Joseph, devoted solely to the Colored Apostolate, was founded, as was also the Congregation of Sisters of the Blessed Sacrament, whose purpose is to aid



THOUSANDS OF CONVERTS BAPTIZED

ST. AUGUSTINE'S MESSENGER

the Indian and Negro Missions. Both are still active and are the outstanding orders in this field of work. The Catholic Board for Mission Work Among the Colored People was launched by Cardinal Gibbons and the American Archbishops in 1907. Several Holy Ghost Fathers came over from Europe to join in the colored work. Priests of the Society of African Missions also joined in the colored work. Fathers of the Society of the Divine Word went to work in Mississippi and Arkansas at this period. Now Catholic Negro mission work was under way in earnest, with organized bodies devoted exclusively to this cause.

By far the larger percentage of the Negro population was, of course, in the South, and it was principally in this direction that our apostles turned their steps. In the more densely populated areas, the work was not difficult, but where the large plantations extended far and wide, with towns few and far between, it was a problem to reach the Negroes. It had to be handled as real mission territory, and because of limited personnel, the priests could visit them only now and then. However, with time, churches and schools opened and missions were established.

Then came the period before and during World War I at which time another phase of the problem evidenced itself, namely, the consequences of the mass migration of Negroes to the North and West, or from rural to urban districts. Low wages, wholesale destruction of cotton crops by the boll weevil, poor educational facilities, and racial prejudice helped to drive the Negro

from his Sunny South. At this particular time, of course, production was booming in the big manufacturing centers of the North, and with the war and the draft, labor was at a premium. This was their opportunity, and the colored migrants flowed into the big Northern industrial cities.

Practically all the missions of the South felt the effects of the exodus, since many of the Negro skilled workers, and even professional men, were caught up in it, thus taking away dependable members from the congregation, and putting a financial strain on the mission parishes because of the loss of these salaried men.

A bright side to the migration, however, was found in those who did not leave the South but merely moved from the country to the city. This was a blessing, for the Church never had a sufficient number of priests to attend to and hold the rural Negro. As a matter of fact, many of this migratory flock saw their first Catholic church on coming to the city. With this grouping of larger numbers of the colored in smaller areas, fewer priests were necessary, since they didn't have to spend considerable time traveling as did the rural missionary.

What did this movement mean to the North? It meant providing for the welfare of the Catholic migrant, making a positive effort to reach him. "Here he is," so to say. "What are you going to do about it?" Sad to say, the Church authorities were rather laggard in coping with the situation. While some Bishops did much for the colored, others were

(Continued on page 43)

FEBRUARY'S SAINTS

Feb. 3 — St. Blase

Devotion to this Armenian Bishop and Martyr of the fourth century has always been popular in Catholic countries. The Roman Emperor Diocletian had him whipped and his body torn with iron combs and he finally won the palm of martyrdom by being beheaded. Blessing of the throats which takes place today takes its origin from the following incident which occurred in the Saint's life. While he was in prison awaiting martyrdom, St. Blase worked many miracles, outstanding among which was the healing of a boy who had swallowed a fishbone which physicians could not extract. He is the patron of those who suffer from diseases of the throat. Pray to him for the many people of Armenia who have not yet returned to the true Church.

Feb. 8 — St. John of Matha

While celebrating his first Mass in the presence of many persons, including the Bishop of Paris, this youthful twelfth-century Saint was blessed with a heavenly vision. In it he saw an Angel clad in white and wearing a red and blue cross, while his outstretched arms embraced two captives, one a Christian, the other a Moor. St. John immediately understood God wished that he work for the ransom of captives. He journeyed to Rome and explained his plans to Innocent III. God favored that Pope with a similar vision and he soon gave approval to the foundation of the order of the Most Holy Trinity for the Redemption of Captives, commonly called the Trinitarian Order. Pray to St. John for the conversion of the countless pagans of the present day.



ST. BERNADETTE SOUBIROUS

Born 1844, she was favored with an apparition of the Blessed Virgin at Lourdes, Feb. 11, 1858. She died 1879 and was canonized in 1933

Feb. 10 — St. Scholastica

She is the sister of the famous founder of the Benedictine Order, St. Benedict. Once each year they met and talked about God and the things of heaven. One year, St. Scholastica's last on earth, Benedict visited his sister and spoke so inspiringly of the life to come that Scholastica begged him to remain until the next morning. When Benedict stoutly refused, Scholastica asked God in earnest prayer to grant her wish. God answered it by sending such a

torrent of rain that Benedict had to remain. Ask St. Scholastica to obtain for all Catholics, a harmonious and blessed family life.

Feb. 27 — St. Gabriel, Passionist

Francis Possenti was a brilliant Italian youth who lived only twenty-four years. He was called at least three times by God to enter the religious life but his attraction for other interests caused him to delay and grow careless. Once more God urged him to dedicate himself to His service and this time the handsome Italian youth answered the call generously and unreservedly, so much so that he made giant strides of progress on the road of sanctity. He was an ardent lover of the Sacred Passion of Christ and the Seven Sorrows of Mary. Pope Benedict XV canonized him in 1920. Ask him to obtain for you the grace of obedience to God and His Church.

◆
The Saints are God's special friends. If we make friends with these friends of God, they will help us too to become God's special friends.

Thanksgiving Day

Yes, indeed, thanks, thanks, and more thanks! And we at the Seminary thank the Lord, thank our relatives, thank our friends, and our benefactors. One special day for thanksgiving is not too much.

Otherwise our day was spent in the traditional way. In the morning there was a football game to while the happy hours away. The First and Third Academic were pitted against the Second and Fourth Academic. It seems that the odds were against the Second and Fourth, but despite this fact they started in as if the winning of the game were a foregone conclusion. They were the first to score, and added to this, they threatened several times before the other team got under way. With the score six to nothing against them, the First and Third Academic found themselves and got the upperhand with a touch-down and extra point, making the score seven to six. Back and forth they tumbled until the same team emerged from the fray with a second score making the register read 13-6. And thus it remained till the end, although both teams made valiant efforts to reach "pay dirt" again.

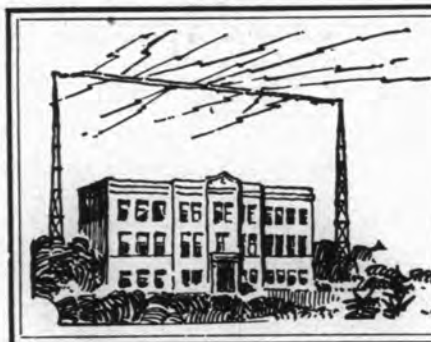
In the evening we were treated to a picture in the auditorium entitled "Union Pacific" which all enjoyed very much.

Tonsure and Ordinations

December 8 was the day chosen this year for the annual ordinations. It was the day of Our Lady, the best day for young men, who aspire to higher things, to dedicate themselves to the service of her Divine Son.

On this day, the feast of the Immaculate Conception, two of our major seminarians changed from the lay state to the clerical state. These young men were Frater William Adams, S.V.D., of Cambridge, Mass., and Frater Matthew Skidmore, S.V.D., of Napoleonville, La. His Excellency, Most Rev. Richard O. Gerow, Bishop of Natchez, Miss., performed the ceremony.

His Excellency next conferred the two minor orders of Porter and Reader on Frater Edward Adams, S.V.D., of Detroit, Mich., and Frater Arthur C.



Seminary C

BROADCAST

St. Augustine's Seminary Bay St.

the only Catholic Negro Seminary

Winters, S.V. D., of Pleasantville, N. J.

Bishop Gerow then conferred on Frater Thomas Jones, S.V. D., of Albany, N.Y., and Frater Harold Perry, S.V. D., of Lake Charles, La., the orders of Exorcist and Acolyte.

Our prayers are with these young seminarians that they may persevere to the end and reach their final goal — the holy Priesthood.

Christmas Novena

Nine days before the feast of our Blessed Lord's Nativity the Christmas Novena, attended by the entire community, was begun in the main chapel. One of our special intentions is the blessing of our benefactors, who have been so kind to us, who have sacrificed so much for us, and in whom we have



ON A VISIT TO THE SEMINARY, SOME OF THE
chat with their commanding officer, Lieutenant Schne
shot was a surprise

Seminary News

ROADCAST from
 Seminary Bay St. Louis, Mississippi
 Catholic Negro Seminary in America



recognized the providential hand of God in our needs and daily necessities. May the Divine Infant bless them and give them an ever greater reward here and in the next life.

Christmas

You are sleeping. Or rather, I should say that if you had been an inmate of this seminary on Christmas Eve, around 11:30 P.M., you would have been sleeping. Suddenly, into your slumber there would have gently intruded itself the undying strains of "Silent Night." Softly, but remarkably clear, the music seems to drift along on the cold night air, whispering to every tree it passes the inspiring words — "Christ the Saviour is born." Touched by that old story, ever new, you listen

for a moment, then shake your head to clear out all the sleep, and scramble for your clothes.

Entering the chapel, where the forms of other religious are kneeling in devout prayer, you kneel, likewise, awaiting the moment when all together, will go to bring the little Jesus to the Crib. The sacristy bell breaks in upon your devotion, and the celebrant, with his ministers, choir and servers, emerge and form a procession. You join them, joyfully blending your voice with theirs, while your heart beats in a way that only the feast of Christmas can make it beat. The line of singers winds through the starry night, and into a beautifully decorated hall, where you see, amid a blaze of color and glory, the Star of Bethlehem, and reposing in it the tiny figure of the Infant Lord.

There is music, music that mists the eyes, as it wells from the sturdy hearts of the seminary choir. There is prayer, soul-inspiring prayer that makes you feel, as it were, the Presence of the Prince of Peace. Then the tiny image of the Christ Child is placed on a portable crib, borne by four small servers, and the procession, singing hymns that thrill you with joy, moves back to the church. There! You have participated in our Christmas Midnight Procession!

Christmas Masses

There were two Solemn High Masses on Christmas. One at midnight, at which the polyphonic choir sang a beautiful Mass. The sermon was delivered by the Rev. Father Clarence Howard, S.V.D.

The second Solemn High Mass was in the morning at nine o'clock.

The day was spent in a general get-together, with everybody giving everybody else good wishes.

In the evening there was a community entertainment of songs, poems and numbers, in which all joined with a spirit that was befitting the Birthday of the Prince of Peace.



ARY, SOME OF THE SOLDIERS STATIONED IN MISS.
 Officer Lieutenant Schneider (to whom this candid camera
 shot was a surprise)

We Welcome Gifts of
WAR SAVINGS STAMPS and BONDS
 Help your country and help our seminary

HE KNEW WHERE TO GO

JOSEPH BUSCH, S.V. D.

To get what they want wicked men use crooked means. Jeroboam was a wicked king. Since he was afraid that the people of the ten tribes over which he ruled would leave him if they went to Jerusalem to worship the Lord, he built temples on high places and set up golden calves in Bethel and Dan.

"Don't go up to Jerusalem any more," he announced: "Behold your gods, O Israel, who brought you out of Egypt." The Israelites listened, gave up the right worship of the true God, and went as far as Dan to adore the golden calf.

Not so Tobias. He knew where to go and he went. Even as a boy he acted as a manly man. When all his neighbors hurried off to a false worship, he fled their company, set his face towards Jerusalem, went with joy to the temple of the Lord where he offered his prayers and gifts.

Tobias, so loyal and consistent, would be struck with amazement if he saw Catholics going to non-Catholic churches, taking part in their prayers and hymns and hearing their sermons. Such conduct would grieve him as a wife is grieved when her husband pays attention to another woman.

Let's gather around him as he takes his stand at the entrance of a non-Catholic church and challenges two wishy-washy Catholics, Manue and Dina, about to enter. "Friends, for what purpose have you come *here*? This is no place for you. Haven't you a church of your own where you may praise the Lord?"

"It's so far away," complains Manue.

"If it is *too* far," replies Tobias, "say your prayers at home as Daniel, the man of God, did. Opening the windows in his upper chamber towards Jerusalem, he knelt down three times a day, and adored and gave thanks before his God. It is bad enough for you Catholics *not* to go to church when you *can*, but it is far worse for you to go to a *non-Catholic* church."

"But I don't get any lift at our church," Dina exclaims, "I prefer a prayer-meeting or a revival."

"Now, now," Tobias scolds, "you

don't go to church to be entertained. If that were all I had in mind, how easy it would have been for me to go to Bethel or to Dan! But I knew where to go. And even if God seems far away, is that a reason to forsake Him? Saul found the Lord deaf to his prayers, for He gave him no answer by dreams nor priests nor prophets. Was it right then for him to get a lift from the witch of Endor?"

That doesn't stop Manue. "My friends come along to our church. Why can't we go to theirs?"

"Because it is grievously sinful and forbidden," the holy old man reminds them, "for you to take active part in their religious services. You believe Jesus Christ founded *one* Church, the Roman Catholic Church, to which you belong. Why cast aside a pearl of great price for a cheap imitation? The Holy Spirit whom you received at your Baptism doesn't put such ideas into your heads."

"We mean no harm," Manue insists; "besides, I don't pay any attention to what is going on."

"That's all good and well but what about others who see you? Don't you think staunch Catholics would avoid the appearance of evil? would fear to give the impression that all religions are equally good when they know it's not the case?"

"I'm a convert," Dina offers as an excuse, "and feel lost at Mass."

"Don't be surprised at that," rejoins Tobias. "Have patience. Ask God to make you realize what a treasure you possess in the holy Sacrifice of the Mass. Why, I went all the way to Jerusalem to witness and offer to the Lord sacrifices which were merely a preparation for yours. Now's the time to show yourself a *good* Catholic, and not to try to be a Baptist or Methodist and a Catholic at the same time. It can't be done. No man can serve two masters. You joined the Catholic Church; renounced your allegiance to any other. Now be loyal. Show others you know where to go."

DARK SYMPHONY

"My mother lay sick at home. . . .

"I earned our living — such as it was. I brushed window-screens. I washed windows. I wiped ceilings. I beat rugs. I dusted furniture. I scrubbed floors.

"Once I mowed a lawn for fifteen cents. . . .

"Some days I had something to eat. Some days I had nothing.

"Hunger drove me to a breadline.

" . . . One morning I awoke, helpless. I lay in bed all day. I tried to say my rosary. But my lips seemed numb. Hours passed. Somebody sent for a doctor. . . .

"A few moments later, from afar I heard it, a siren in the night, drawing nearer, nearer.

"Two men carried me out on a stretcher. The ambulance glided off smoothly, like a white bird flying. . . .

"For a few days after being admitted to the hospital, I was too ill and weary even to think. I felt almost as though I did not want to live. . . .

"When the chaplain, Father Bernard Gannon, discovered that I was not putting forth much effort to live he tried to revive my hopes. But it was hard for me to believe that the future held anything; the hardships of Negro life had almost bested me. One day, Father Gannon brought another priest — one whose spirit was so Christlike that in his presence others became conscious of divine healing power radiating through the soul of a disciple, Father Raymond Tepe. I remember well how by the prayers of these two priests I began to realize that all my efforts in life might not be fruitless. I recall Father Gannon telling me that somewhere he had read: 'Disappointments are only candles blown out by the winds of adversity, and the Good God who created the winds has the power to re-light them all again.'

"Determined to battle discouragement I started out again, a little less fearful



ELIZABETH LAURA ADAMS

of the obstacles that might be ahead of me — knowing that, though the lessons of life were difficult, the Divine Teacher would instruct me."

The above is an extract from "Dark Symphony," the autobiography of Elizabeth Laura Adams, a colored convert to the Catholic Church. Miss Adams tells a compelling story of her conversion, of her religious aspirations, her struggles and disappointments in life, her adjustment to exigencies. This book, simply yet beautifully written, will make interesting and worthwhile reading for both colored and white, Catholic as well as non-Catholic. It may be obtained from The Blessed Martin Guild, 141 East 15th St., New York City, at \$2.50 a copy.



I Wonder If You Knew This?

A Friendship House, similar to the one conducted by the Baroness Catherine de Hueck for the crowded colored population of Harlem, has been opened on Chicago's South Side at the request of Bishop Bernard Sheil.

Soldiers stationed near New Orleans, La., played Santa Claus to the colored orphans of Holy Family Sisters' two orphanages in that city on Christmas. The children were invited to a Christmas party in the barracks.

Father Provincial Writes . . .



VERY REV. JOSEPH F. ECKERT, S.V.D.

Provincial of the Southern Province of the Society of the Divine Word

The Holy Christmas Season with all its innate sweetness and ever new charm has passed. Our community at St. Augustine's Seminary always looks forward with great expectation to this holy feast. It is a time of exuberant joy and happiness for our good Brothers and students who spend their Christmas here away from home. It is for newcomers the first great sacrifice which they must make in preparation for a life of sacrifice as future priests and missionaries. Yet, this sacrifice has its compensation; for they never before in their lives witnessed such solemn and impressive religious Christmas ceremonies and such a variety of entertainment as they witness within the precincts of the Mission House.

Christmas was celebrated in the traditional family style as in the days of our saintly founder, Father Arnold Janssen, who was much devoted to the Divine Infant. With great care he prepared a Christmas ceremonial such as is rarely found anywhere in a religious community.

A solemn Christmas Novena, based upon the soul-stirring Advent liturgy of the Church, was held to prepare the members of the community for the spiritual advent of the Christ Child.

It also was our way of showing our deep-felt appreciation to our benefactors of the Southern Missions. This preparation found its climax in the inspiring devotions at the Crib on Christmas at midnight. Priests, Brothers and students knelt side by side before the Crib; they recited aloud the prayers, composed by our saintly founder, in thanksgiving to the Holy Triune God for the grace of Redemption, for the conversion of the pagans and, last but not least, *in thanksgiving for our friends and benefactors*. Wherever our Society is represented, whether in the Eternal City of Rome or up in the snow-capped mountains of the Alps; on the sandy banks of the Yangtze River in China or in the swampy jungles of the South Sea Islands, similar ceremonies took place and the same prayers were said. Our friends and benefactors shared in these prayers.

The Southern Province of St. Augustine had every reason to give special thanks to God. Indeed, without the active interest and the generous support of the ever zealous and mission-minded American Hierarchy, the Board for Indian and Negro Missions, and the Catholic Board for Mission Work Among the Colored People, we would have been

ST. AUGUSTINE'S MESSENGER

forced to close our school. Consequently many a good and earnest colored boy would have been deprived of fulfilling his heart's desire to become a priest of God and a missionary among his own people. Our various mission stations, scattered throughout the Deep South, would not have been able to function normally; thousands of children would not have received a good religious education and the harvest of souls could not have been garnered in. We wish to take this opportunity to thank once more our friends and benefactors, the Most Reverend Bishops, priests and Sisters. At the same time we express the sincere hope that they will not fail us in the future.

The students are back again at their studies. When this issue of ST. AUGUSTINE'S MESSENGER reaches the readers, they will have begun the second term of the school year. It is rather encouraging to the superiors and teachers to watch their earnestness in the study hall and their sincere devotion in the chapel. Really and truly, they are determined to do everything in their power to preserve their God-given vocation and to prepare themselves well for their future priesthood. They realize that much is expected from them. They wish to make the Light of Bethlehem shine brightly in the hearts of those of their fellow citizens who are still sitting in the darkness of heathenism and in the shadow of sin. They are eager to become leaders of their people towards true progress and happiness on the only path possible for any people, namely, through *religion and morality*.

A few years ago with a friend of mine I visited the greatest Negro institution in this country, Tuskegee Institute, Tuskegee, Alabama. On the extensive campus stands a striking monument, erected by friends and admirers to Booker T. Washington, the founder of this school and the outstanding leader and educator of the American Negroes. The inscription reads:

"He lifted the veil of ignorance from his people and pointed the way to progress through education and industry."

Those who are familiar with the humble life and monumental work and far-reaching vision of Booker T. Washington know how to appreciate this well-deserved recognition. However, when I read the inscription I spontaneously remarked: "That does not do justice to Booker T. Washington." Some time ago I had the privilege of instructing a nephew of his in the rudiments of our holy religion. This man had spent part of his childhood days in Booker T. Washington's home in Tuskegee. At times he would relate some rather inspiring examples of his uncle's great faith in God, of his life of prayer and virtue. In season and out of season, especially at public assemblies of the students, Booker T. Washington would emphasize the necessity of the practice of religion and morality as the very cornerstone of the true progress of his people. Today we ourselves see that education and industry without religion will lead people back to the lowest depth of barbarism. I am sure if Booker T. Washington had been asked to compose the inscription, he would have put in the first place *Religion and Morality*.

Our students, especially those in the higher grades, are fully aware that deep learning together with a finely developed religious character are the necessary equipment to lead the people to true progress and success. Even though many students will never reach their goal in the priesthood, they will go forth from St. Augustine's Seminary as leaders of their people, equipped to point out the only and true way to real progress and success for the good colored people, that is education and industry, but based on the solid foundation of RELIGION AND MORALITY. May God give us many such leaders.

FATHER ECKERT, S.V.D.

This is

CATHOLIC PRESS MONTH

DO YOUR BIT

- by renewing your own subscription
- and obtaining at least one new subscriber for the MESSENGER



"Quote and Unquote"

- What Others Are Saying Of
- And About the Negro

There is a balance of power in freedom because it is applicable to all without regard to class, color or creed. Without equal rights for all there is no freedom for any — no liberty, just license to oppress for the favored few.

*Ruth Taylor
New York City*



Henry Ford always has been a dreamer for the betterment of the race. . . .

Another believer in the materialization of dreams, is the aged great Negro, George Washington Carver. . . .

Here is one veteran (immensely wealthy) imbued with the faith in God that everything that grows has some virtue.

Here is another veteran (Negro and poor) imbued with the same faith and with definite achievements behind him.

Is there any question between them of race or color or class?

Of course not.

They are men of imagination and of daring.

Unconsciously, perhaps, they are brothers under the mild banner of Him who said all men are brothers.

They are brothers in the unending war to make this world a better world in which to live.

So Doctor Carver comes to work with Henry Ford.

And while the rest of the world revels in carnage, these two oldsters plod along trying serenely to aid a stumbling humanity.

*"Service"
Tuskegee, Ala.*



Undoubtedly before the outcome of this conflict which will mean whether or not civilization will survive, we will come to know one another a little better, learn to understand each other's problems, and undoubtedly when the peace is won, we can better enjoy it together.

*Mayor Fletcher Bowron
Los Angeles, Calif.*



Regardless of current practices, and in spite of existing attitudes, Negroes will be used in many occupations in the months to come. They will be so employed because they are needed and a nation at war must avail itself of their service. Just as the war emergency is forcing certain of these older patterns which have restricted Negroes in industry in the past to give way, so it is placing upon the colored worker many responsibilities.

*Dr. Robert C. Weaver
War Manpower Commission
Washington, D. C.*

Catholic Missionary Work Among the Negroes

(Continued from page 34)

seemingly unaware of their presence. Even to the present day, there are some major cities with a comparatively large Negro census where there is no Catholic church or school for their use.

If we look at the work of the Church among the Negroes up until about 1930, we shake our heads sadly and say, "How much has not been done that could have been done!" A seeming air of indifference to the situation was prevalent; vocations to the Negro Apostolate were none too abundant; funds were low, pitifully low when compared with the contributions of non-Catholics for the same cause. For many years, the priests and Sisters actively engaged in the Colored Mission Field have borne almost the entire burden of the Negro Apostolate, without much interest and support from the white laity of America. An estimate places the average annual contribution of the Catholic laity at about one cent per capita.

However, the past decade has brought with it a certain aliveness to the facts. The Northern Catholic laity has awakened to the presence of the Negro and Catholic Action is drawing many Negroes to Catholicism. Definite efforts of Catholic groups to overcome racial prejudice and to provide religious and cultural means of advancement for the Negro have won many. More and more, the doors of Catholic schools and colleges are open to him, churches are shared with the whites, the two races join together

in social activities of certain kinds. The Catholic Students' Mission Crusade is a notable example of such Catholic Action, and at its 1941 convention made the Negro Apostolate one of the principal aims of its work for the year.

Statistics, which never lie, show best the advances of the last ten or twelve years. In 1928, 1.7% of the total Negro population was Catholic; today 2.3% show such affiliation. This indicates for the twelve-year period an army of 93,000 converts. During this same time, the number of resident-missions has grown 89% larger, and the out-missions show a 100% increase. A phenomenal advance in the workers of the Colored Harvest-field appears in the 148% increase in priests and 100% increase in Sisters devoting themselves to this cause.

The January issue of ST. AUGUSTINE'S MESSENGER gave figures for the year 1942, and acclaimed it a highly successful one for the Negro Missions. Father Howard did not have complete information, but from what he had at hand he showed "at least" 14 new missions, 6 new mission schools, 25 new church buildings, 4 new school buildings, and 4 mission centers. The majority of these ventures were in the South. It is interesting to note that many religious orders are taking part in this constructive endeavor: Jesuits, Benedictines, Redemptorists, Passionists, Franciscans, Holy Cross Fathers, La Salette Fathers, Josephites, Friars of the Atonement, Holy Ghost Fathers, Missionary Servants of the Holy Trinity, and the Divine Word Fathers.

All this is encouraging, yes, but

look ahead. Only the surface has been scratched. There are 13 million Negroes in the States, of whom only 300,000 are Catholic, 5 million are Protestant. A simple deduction staggers us with a total of more than 7½ million untouched by any organized form of religion. What a fertile field for the conquest of souls! And only 500 priests and 1683 Sisters to do the work! Yes, it is work, and the chief hindrance to a successful outcome is lack of men and means, and when more young men and women are prepared to dedicate their lives to the Apostolate, and more of the laity are willing to back them up in prayer, in dollars and cents, then will a good proportion of those 7½ million starving souls find their nourishment and life in the Bread of Life within the fold of Holy Mother Church.



Deep in the Heart of Texas

(Continued from page 29)

the Benedictine High School. His assistant, Father Philip Tarallo, S.S.J., does his bit by saying Mass for, and caring for the spiritual needs of, the inmates of a Government narcotic hospital located some miles from Fort Worth. And he does this *in addition* to his main job, which is taking care of St. Veronica's Mission in Lake Como.

Lake Como is a colored suburban settlement. The attractive little chapel having St. Veronica as its patroness was built last year. And although at the time I was there there were only eight Catholics in the congregation, Father had arranged for me to give a week's mis-

sion at St. Veronica's also. Therefore, when we closed the mission at Our Lady of Mercy Church we piled into the car with Father and the altar boys and drove the approximately nine miles out to St. Veronica's that Sunday night (as we did every night for the whole week) and began a mission to non-Catholics. There were about forty persons present that first night. The number increased the next night, and the next and the next. By the end of the mission the church was filled. Some of the parishioners came out from Fort Worth and a few white Catholics also attended, thus helping to swell the crowd.

There is as yet no school at St. Veronica's Mission, but Our Lady of Mercy has a four-room school crowded with almost two hundred children and conducted by the Sisters of the Holy Ghost from San Antonio. So we arranged a little mission for the children also. They were very attentive and responsive.

When I saw the two churches, the thriving school and the well-organized societies, and heard what the beginning had been I realized what progress had been made, and I feel that it must have required both time and a lot of patience for Father to get that far — in fact, I *know* it did, that is, if he caught the same train I did to get to Texas!

INVEST IN THE FUTURE
OF YOUR COUNTRY

BUY
U. S. WAR BONDS



With our SVD Fathers on the Colored Missions

Short on Gas

Father Richard Winters writes from Notre Dame Church in St. Martinville, La., that because of the gas rationing he is able to go out to his mission (St. Anthony's) at Cade, La., only for Sunday Mass and once during the week for Catechism classes.

The time may yet come when Father will have to resort to the horse-and-buggy method of getting out to his mission. It was not so very long ago that this mode of travel was used in the Louisiana missions.

All Out for Victory

Father Joseph Holken and his parishioners of St. Rose de Lima Church, Bay Saint Louis, Miss., are going all out for victory. Father

is still conducting a sort of U.S.O. recreation center for the colored soldiers stationed in the vicinity. 25 young men from St. Rose are in the Army, 3 are in the Navy, 4 with the Marine Corps and several are working on defense jobs. Not to be outdone, the school children collected a big pile of scrap iron, and are now busy selling and buying war stamps.

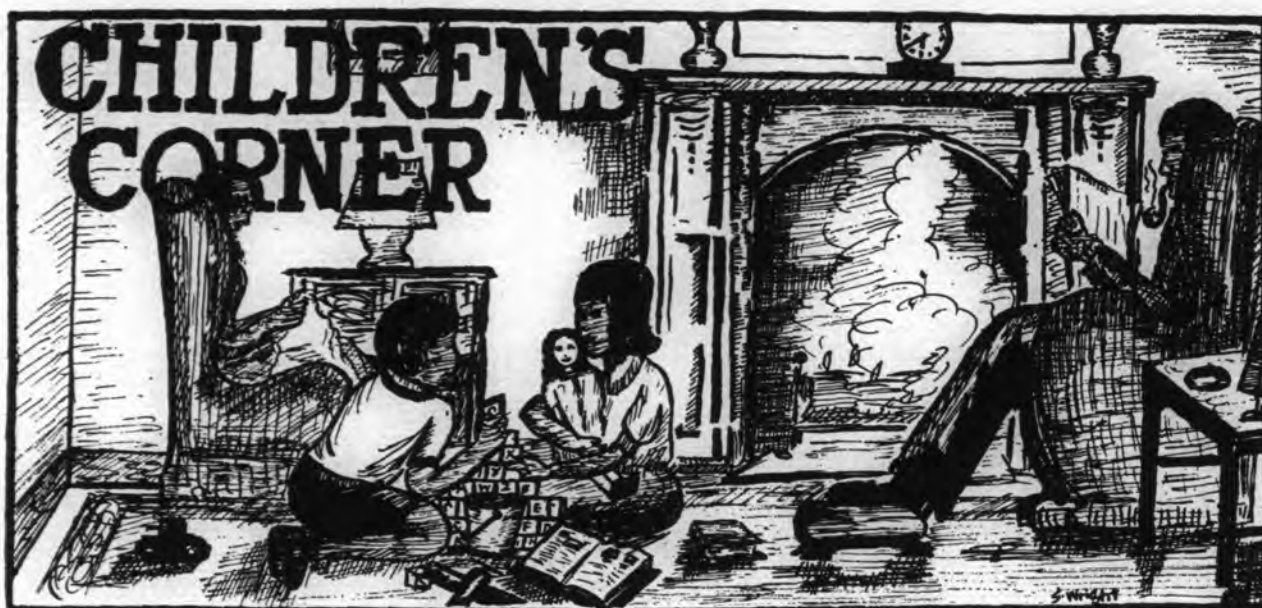
Enrollment Up

St. Mary's School, Vicksburg, Miss., which is staffed by the Sisters, Servants of the Holy Ghost, has an enrollment of 472 pupils this year as compared with 420 last year.

Besides giving the children a Christmas party this year, Father Francis Tetzlaff, the pastor, saw to it that the poor and sick members of his flock also received some Christmas cheer in the form of groceries and presents.



HAPPILY WAVING TO THE L & N DIESEL ENGINE AS IT RUSHES BY
A Blue Sister (Servant of the Holy Ghost) with her kindergarten brood of St. Rose School,
Bay Saint Louis, Miss.



My dear Boys and Girls:

The mid-term examinations are over with by now (I hope), and I also hope that all of you passed them successfully, or at least *tried your very best* to pass them successfully. If you did not, then certainly you are going to make up your minds to do better next time. If you don't, I will be disappointed because you will be something like those persons in the first World War whom people called "slackers." During that war anyone who shirked his duty, who wouldn't do his part to help win the war was called a slacker.

Now, no one of you wants to be called a slacker, do you? Well then, don't *act* like a slacker; do your duty, whatever it is. There are especially four things in which you must not be a slacker:

DON'T be a slacker in PRAYER!

DON'T be a slacker in CHURCH ATTENDANCE!

DON'T be a slacker in your STUDIES!

DON'T be a slacker in AVOIDING BAD COMPANIONS!

* * *

I also want to remind you not to forget the "Aves over America," prayers for our Aviators. Every time you see a plane in the air, or hear one overhead, say a "Hail Mary" for the pilot, and add: "God grant him a safe landing!" Don't forget, that is somebody's father or somebody's brother flying that plane — "God grant him a safe landing!" Let's ALL join in the "Aves over America"!

MY MAIL BAG

Dear Father Howard: The other day I was more than pleased to receive your very lovely Seminary calendar. I'd rather write a letter than use a printed form, because I can say all the things I want to say. Hope you won't mind.

I have been receiving your lovely magazine, ST. AUGUSTINE'S MESSENGER, for a year now, and I have enjoyed each and every copy that I have had the pleasure of receiving.

Although I am not a Catholic, I have many Catholic friends. I am fifteen now, and I have been going to Catholic Church services since I was ten. I have always admired the Catholic Church, and I love the Mass. Someday, sometime I want to become a Catholic.

I love ST. AUGUSTINE'S MESSENGER, and I wish you would please continue to send it to me for another year. (\$1.00 enclosed.)

May God bless you and your work, Father Howard, at Christmas time and throughout the New Year. Your dear friend,

Irene Frances Murray, age 15
1007 Mullett Street
Detroit, Mich.

A lovely letter, Irene, and beautiful thoughts for a girl of fifteen. I am happy that you like the MESSENGER so much. We are always glad to welcome new friends; and thanks for the subscription. I am going to pray that someday, sometime *soon*, you WILL become a Catholic.

Dear Father Howard: I am very sorry you weren't here to see us get baptized October 4. There were 24 children in our class to be baptized. I am one of those 24. I am also one of the children who joined the "Good Movie Club," and I receive your ST. AUGUSTINE'S MESSENGER every month for my Autobiography.

ST. AUGUSTINE'S MESSENGER

I was baptized, received Communion and was confirmed on October 4, the same day the church was dedicated. There are six adults that were baptized a few weeks before us. The total number of Catholics belonging to our new church is 30 members.

After we were baptized, people took our pictures, and about ten-thirty we had breakfast (which was a very important event also) with Father at the school. We received a prayer book and a rosary which were very pretty. The boys' books have Jesus on the back, and the girls' books have Mary.

We love being a Catholic very much.

We are going to pray for you that you may come to see us soon, and that you will always remember little Yazoo City where St. Francis' School stands. May God bless you. Sincerely yours in Christ,

Rose Jane Hardy, age 15
623 Anson Street
Yazoo City, Miss.

That's good news, Rose; I am glad to hear that you are a Catholic and that you like it. Try to be a good Catholic your whole life through, and always be faithful to Jesus and to Mary, whose picture is on the back of your prayer book. Of course, I would be happy to get back to Yazoo City to see all of you again, but even if I cannot come soon, keep on remembering me in your prayers.

★ ★ ★

MISSION-GRAPH CONTEST

Well, another month has rolled around and we have another fortunate winner in our Mission-graph Contest. Last month the winner was from Missouri; this month the winning Mission-graph comes from Alabama.

St. Peter's Mission

A few years ago St. Peter's Mission was started by Father Grossi for the benefit of colored children. When this mission was first started there were a very few people in the community to help Father, but with a small group he succeeded in building a school for the colored boys and girls.

The first things Father built were the school and a place for the colored girls to board. After it was accomplished, he began building a boarding place for the colored boys. After Father had everything arranged in order the school doors were opened to the colored boys and girls.

When school first started at this mission, there were only 33 girls attending, and a small number of boys. During this time Fa-

ther Grossi didn't have the Sisters, but finally years passed by and Father got five Franciscan Sisters to teach at this school.

After the Sisters began to teach at this school, there were many improvements made. There were more boys and girls attending. Ever since the Sisters have been here St. Peter's School has been progressing, and it still remains in good condition with the help of Father Grossi and the good Franciscan Sisters.

Bertha Chastang, age 16
Route 1, Box 59
Mount Vernon, Ala.

That is a nice Mission-graph, and for writing it Bertha will receive ST. AUGUSTINE'S MESSENGER free every month for a whole year. You have a chance to win, too. Just write something you know about one of the Colored Missions which you have seen, or concerning which you have heard or read something interesting.

RULES:

1. Your Mission-graph must not exceed 200 words.
2. Your name, age, address, grade and school must be written at the end of each Mission-graph.

★ ★ ★

GOOD MOVIE CLUB

If you have not yet renewed the resolution you made last year, renew it right now:

"I WILL GO ONLY TO GOOD MOVIES THIS YEAR!"

Here are the names of some more good movies which you might want to see sometime during this year:

Bells of Capistrano
Below the Border
Between Us Girls
Colorado
Cadets on Parade
Great Swindle, The
Jesse James, Jr.
Junior Army

★ ★ ★

Say an extra prayer this month for the success of all those new Colored Missions which were started last year. And let us pray for one another.

FATHER HOWARD, S.V.D.
Bay Saint Louis, Miss.

NOVENA TO OUR MOTHER OF PERPETUAL HELP

Held at St. Augustine's Seminary — March 1-9

Intention: for good order in family life

Dear Friends:

When God deigned to make the Blessed Virgin Mary the Mother of our Redeemer, He would also have a spouse for her, not indeed to cooperate in the Birth of Jesus, but to be her and His guardian throughout Christ's youthful life.

Passing over the countless young men who may have aspired to this noble task, God chose St. Joseph, for no one was so capable as he to be the guardian of the Holy Family.

March is the month of St. Joseph, the chaste Guardian of family life. We need only reflect for a moment or two to realize the depraved family conditions in many places today. It seems that the sublime dignity, the noble task of the family is surrendered to the depraved ideas of society and imperious heads.

This should not be; this was not meant from the beginning.

Joseph was ever ready to do Mary's bidding on earth. In Heaven, he is no less willing. During this month's novena, let us ask Mary to approach Joseph, that he may deign to be the noble protector of family life here below; that the right order in good families be preserved, and that good order be restored in depraved families.

MOTHER OF PERPETUAL HELP,
DO THOU PRAY AND BID THY
SPOUSE, WHO IS EVER READY TO
DO THY BIDDING, ALSO TO PRAY
THAT OUR FAMILY LIFE UNDER HIS
PROTECTION MAY REGAIN AND
PRESERVE ITS FORMER DIGNITY.
AMEN.

Join us in this Novena. Pray together with us during these nine days. Send in your intentions and they will be included in the prayers of the Fathers, Seminarians, Brothers and Students.

Mail your intentions to

ST. AUGUSTINE'S SEMINARY, BAY SAINT LOUIS, MISSISSIPPI

First Negro KSSU Affiliate

The Parish Sodality of the Church of Our Lady, Kansas City, Mo., recently received affiliation as a full sodality unit in the Kansas State Sodality Union, thus becoming the first Catholic Negro Sodality to be so affiliated. Eight members of the new unit attended the fall meeting of the KSSU at St. Mary's College in Leavenworth, Kans., and were greeted with rounds of applause.

Mr. Edward LaSalle, director of the new sodality unit, is also president of the Catholic Interracial Council of Kansas City and a high-ranking National Officer in the Knights of St. Peter Claver. Recently Mr. LaSalle, together with Mr. Frank A. Hall, director of the NCWC News Service, received the James J. Hoey Award for 1942, given to the two persons — white and colored — who have made the most outstanding contribution to the cause of interracial justice during the year.

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These children attend the new St. Peter Claver's Mission School,
Holy Trinity, Alabama

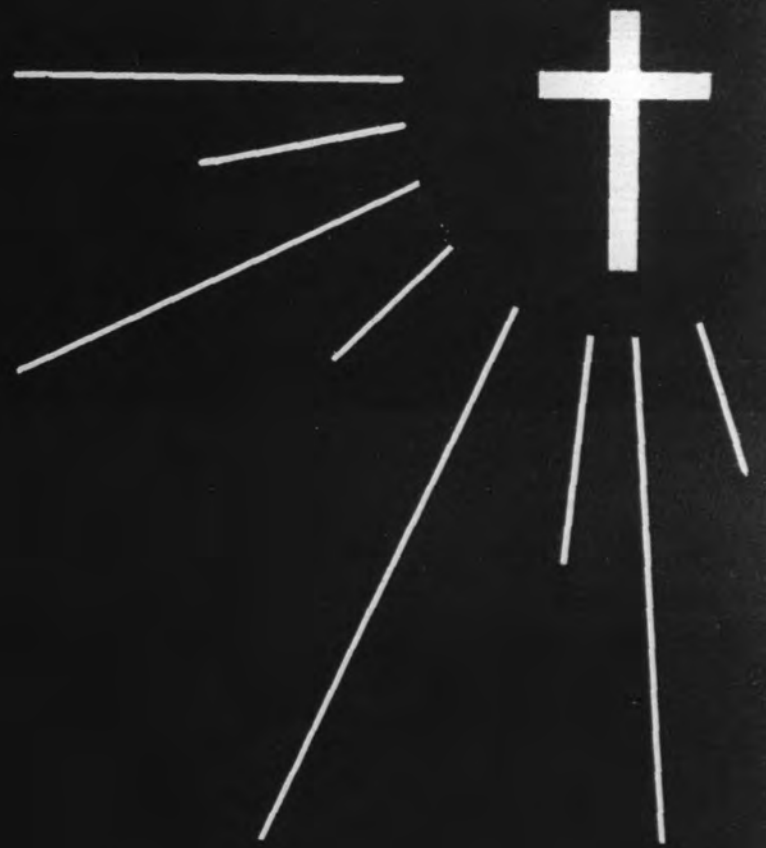
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ESTABLISHMENT OF NEGRO CLERGY

A Catholic Negro magazine, published monthly, except July, at Techny, Illinois, by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

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Editor: CLARENCE J. HOWARD, S.V.D.

ST. AUGUSTINE'S SEMINARY

BAY SAINT LOUIS, MISS.

Volume XXI

MARCH, 1943

Number 3

Editorial: BORN A SLAVE

(Reprinted with permission from the NEW ORLEANS STATES, white daily of New Orleans, La.)

In an intellectual and cultural way, Dr. George Washington Carver was one of the wonders of this age. His career astounds the students of eugenics. This Negro, born a slave, of parents who were slaves, whose parents or immediate forebears came fresh from the earth's wildest and darkest jungles, in Africa, became one of the foremost scientists of his time.

Those who believe and teach that a man's heritage determines his spiritual, mental and physical traits and characteristics will be hard put to explain the source of Dr. Carver's amazing intellect. No other that we have ever heard of was more genuinely a self-made man. The slave boy had a yearning for books and an aptitude to absorb knowledge from them. A miracle in itself when, so far as is known, no person in his lineage had ever learned to read or write. His elemental schooling he won the hard way in his native Missouri. How hard that way would be for a friendless little human chattel needs no guessing. His higher

schooling in the Iowa State college, paid by sturdy hands driven by a resolute will, won him a bachelor's degree in 1894 and a master's in 1896.

Thereupon George Washington Carver, studious, gentle, cultured, ambitious black man, got going. Merely to catalogue his achievements in the ensuing half century would require much space. All peoples, races and creeds were the beneficiaries of the knowledge he gained in painstaking research — knowledge that made the soil more fruitful and created new products out of the earth's harvests. He made the humble peanut and sweet potato the progenitors of dozens and scores of new and useful articles serving man's comfort and convenience. He taught how to make ink, plastics, paints, cosmetics, paper, imitation marble, out of such universal, commonplace, and often disdained, substances as corn stalks and shucks, the cast-off portions of trees cut for lumber, the refuse of barn lots, the banks of red clay and beds of sand, the shells and

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hulls of nuts. He was one of the first to advocate diversified farming as a cure for the evils of one-crop practices in the South where he chose to labor.

In due time the great of the earth began to shower honors upon this humble Negro who sought and accepted as rewards for his work nothing more than the daily bread needed to sustain him. Learned societies at home and abroad rendered their

tributes and bestowed their medals.

Tuesday evening the life that began in wretched slavery and rose to the heights of worldwide acclaim passed out. Dr. Carver was aged nearly 80. The nation's respectful homage is his. Dr. Carver's career is an inspiration to his race, and a splendid example to the white folks too. His living has enriched humanity as his genius has enriched the soil.



SWEET MYSTERY OF THE CROSS

ARTHUR C. WINTERS, S.V. D.

Sweet shining mystery of the Cross!
The Just is garbed in robes of crime,
And only sin to Him is loss
Of all that is sublime.

Sweet suffering King, one paltry pace
Would bring me to Your tortured Side,
Where gazing on Your bleeding Face,
I would see malice crucified.

Sweet wondrous mystery of the Cross!
The yawning chasm of our grave
Now feels the bridge of Love across
Its deep where demons rave.
I cannot understand this thing,
It steals my breath and heart away;
A slave's death for the King — the King!
What more shall His love do — or say?

Sweet Cross, my place is on thy beam,
With bloody flesh and tortured frame;
Alas! I've trembled at thy dream
And at thy very name.

But this day I shall not depart,
The King has won the coward grace;
Here are my hands, my feet, my heart —
At last! the slave reclaims his place!



Sisters and the Negro Apostolate

VERY REV. JOSEPH F. ECKERT, S.V. D.

- The Sisters are doing splendid Mission Work
- in their own quiet and unobtrusive way

During the last ten years Catholic Mission Work among Negroes in the United States has made greater progress than even missionary enthusiasts ever dreamed of. The reports of the various Religious Communities working among Negroes throughout the country are inspiring and encouraging; they afford real consolation to our zealous Bishops and superiors, who realize that their sacrifices in personnel and money have paid large dividends in the salvation of souls, and have aided much to improve the spiritual and the material conditions of many colored people.

Above all, these reports have shattered the fears of pessimists who a

decade ago cynically shrugged their shoulders as if to say: "What's the use of doing anything for the Negro? Protestantism and indifference toward religion have so deeply penetrated the American Negro that he is inaccessible to the Catholic Church; indeed the Negro Mission Field is such stony and sterile ground that it will yield no fruit, no matter how much work may be put into it by the missionary. It is much better to send missionaries to the Foreign Missions where they will be welcome and will receive a hearing."

I often heard such remarks, remarks able to chill the fire of enthusiasm of any missionary working among the colored people. Today

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we know that the pessimist was wrong and the enthusiast was right.

However in evaluating the success of the Negro Mission Work, one great and vital factor, often overlooked, merits by far more credit for the progress of the Mission Work than it factually does receive; namely, *the Mission Sister teaching in our colored mission schools*. Whenever a missionary priest has achieved phenomenal success in making conversions, he receives unstinted praise in the Catholic press and is treated almost like a hero. And yet, I have always felt that the Mission Sisters should share in that appreciation, perhaps they deserve the lion's share. Their very presence in the mission exercises an influence which cannot be measured and fully appreciated. One can easily notice a different atmosphere where there are Sisters teaching, than where we have only lay teachers, though these latter may be good Catholic women.

Day in, and day out, the Sister teaches in an overcrowded, hot and stuffy classroom children who are mostly non-Catholic and would tax the patience of any teacher. The keen realization that these children have souls, mirroring the image of God, and that many of them would never receive any education — certainly not a Christian one — but remain illiterate and handicapped in their struggle for existence, spurs the Sister on to greater efforts. While she teaches, her life of prayer and sacrifice is being closely watched and examined by the children as well as by the parents, and her example deeply impresses itself upon the minds of the children. Intimate contacts which never will be broken are



63 Missionary Sisters, Servants of the Holy Ghost (Techny, Ill.), are laboring for souls in the Negro Missions of the South

formed between the Sister and the pupil. The good Sister will never be forgotten. If there is trouble, the former pupil will call on the Sister rather than on the priest to ask for advice. Long after the children have left the school, they will write to their former teacher. How often have I met such people in Chicago, who spoke words of praise for their teacher in the South who had been a guide to a successful and happy life, and had led them into the Church.

After school hours, the Sister gathers the children from the public school, instructs them in Catechism and helps the priest to prepare them for Baptism, First Holy Communion or Confirmation. Or she goes out and visits the parents

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of her pupils, the sick, the aged or the poor. Her fascinating and irresistible smile and soft-spoken words of sympathy bring cheer and comfort to weary and broken hearts. Perhaps she has been the first white lady to set foot into the Negro home.

Often deeds of hidden charity bring relief to those in distress from sickness, hunger and cold. A rosary, holy picture or some Catholic literature left in the home becomes the treasured souvenir of the whole household. It was always an edification for me in Chicago, when older people from the South would, with real pride, point out some article which a Sister had given them on such an occasional visit.

In the evening the Sister spends part of her recreation instructing older people in the rudiments of our Faith and getting them ready for Baptism and First Holy Communion.

It is hardly necessary to mention the prayers which such a missionary Sister offers up every day. All those who have had an opportunity to be present at the community exercises of missionary Sisters are inspired by the devout and incessant prayers for the conversion of the colored people. No wonder, I often said to myself, that we missionaries have success.

As of old the works of charity, either spiritual or corporal, were greatly responsible for the rapid spread of Christianity, so today. The colored people discuss among themselves the works of the good Sisters. They draw the logical conclusion that the Church which produces such devoted and sacrificing women is worth while investigating. We mission-

aries know the final outcome: first an occasional attendance at Mass on Sundays; then, appearance in the instruction class and the next step, Baptism, First Holy Communion, — a faithful loyal member of the Church. Time and again I have been a witness of such happenings in Chicago. It was the good Sister who in her humble and unobtrusive way planted into that soul the seed of Faith. For some time it lay hidden, then it began to sprout, to grow, and open up into a flower of wondrous Faith in a new convert whom we often admire for his virtue, loyalty and good example. Let a pessimist go into any of our churches, where mostly colored Catholic Converts worship, and he will be surprised at their devotion! The good Mission Sister may justly claim a share in this success.

Thank God in recent years many Sisterhoods have sent teachers to our mission schools. Some have even volunteered their services free of charge to the missions. Twenty-five years ago there were only a few Sisterhoods teaching our good colored



232 Sisters of the Holy Family (New Orleans), staffing schools and institutions, are indispensable to the success of the Negro Apostolate

ST. AUGUSTINE'S MESSENGER

children; chief among them were the Sisters of the Holy Family, New Orleans, La., and the Oblate Sisters of Baltimore, Md., both colored; then, the Sisters of the Blessed Sacrament, Cornwells Heights, Pa.; Sister Servants of the Holy Ghost, Techny, Ill.; Holy Ghost Sisters of San Antonio, Tex.; and the Franciscan Sisters of Baltimore, Md. I doubt whether there were in all 400 Sisters in the Mission Schools.

Today their number is large. According to recent statistics 76 various Sisterhoods with almost 1,700 Sisters are engaged in teaching 48,000 children in grammar schools, high schools and institutions. What a growth! It augurs the dawn of a bright Mission era and of a New Deal for the colored people, of the United States. We also add that, with the progress of this mission work, the missionary activities among

the white people will speed onward to greater success. God will not let the sacrifices of the missionaries be in vain.

I often think of a remark which the late Cardinal Mundelein made to me only a few years ago when discussing a vexing colored mission school personnel problem: *"I feel that all our Sisterhoods, especially the large ones, should also adopt and staff a Colored Mission School. It would do the Sisters good. What a blessing this sacrifice would bring on the community itself! It would increase their membership and revitalize and deepen their religious spirit."*

Indeed, there is still a large field for mission schools, especially in the Deep South. Our prayer is that more Sisterhoods will come forward to join the others in bringing the blessings of a Christian education and of

our Faith to our colored people who are hungry for the Word of God. Of course, it will mean a sacrifice in personnel, for the best must be selected and sent. But this sacrifice will have its generous compensation. A new life will pervade the whole religious community. From personal observations of the life and work of our mission Sisters, I know that *there are no happier nor more contented religious than our good Sisters in our Colored Mission Schools.*



311 Sisters of the Blessed Sacrament (Cornwells Heights, Pa.) are engaged exclusively in the work of the Negro Apostolate

BEYOND THE BARRIER OF RACE

CLARENCE J. HOWARD, S.V. D.

- A Negro Scientist Honored by All
- Because as a Scientist He Benefited All

Close to 3,500 persons crowded into the large chapel at Tuskegee Institute, Alabama, on the afternoon of Friday, January 8, 1943. Among them were educators, students, army officials, farmers, both colored and white. They had come to be present at the funeral of the most outstanding scientist of modern times, Dr. George Washington Carver. They heard him eulogized as a man who "used science to help people and not as a means of getting rich"; they saw his mortal remains interred near the tomb of Booker T. Washington, the founder of Tuskegee.

From all over the nation came telegrams of condolence — from President Franklin D. Roosevelt, from Vice-President Henry Wallace, from Secretary of Commerce Jesse Jones, from Governor-elect Chauncey Sparks of Alabama, from Governor John Bricker of Ohio, from Senator Robert Wagner of New York, and from many others. The first few days of 1943 had brought to a close the career of one of the most remarkable men of this century.

In his 79th year, Dr. George Washington Carver was chief of Research and Experiment Director of the Department of Agriculture at Tuskegee, and was collaborator in the Bureau of Plant Industry of the United States Department of Agriculture. Although born in slavery, Dr. Carver held, at the time of his death, a Master's Degree from Iowa State College (1896), the Degree of



Dr. George Washington Carver in his laboratory at Tuskegee

Doctor of Science from Simpson College, Indianola, Iowa (1928), and from the University of Rochester (1941), and was recognized as one of the world's greatest agricultural chemists.

In 1916 Dr. Carver was elected a member of the Royal Society of Arts, London. In 1923 he was awarded the Spingarn Medal for the most distinguished service by an American Negro that year. In 1939 he was awarded the Roosevelt Medal for distinguished service in Science. In 1940 he was given the Distinguished Service Plaque by the International Federation of Architects, Engineers, Chemists and Technicians. In 1941 he received the Catholic Award for Eminent Service to Humanity from the Catholic Committee of the South, and the Humanitarian Award of the Variety Clubs of America.

Just six months before his death, Dr. Carver was selected by *The*

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Progressive Farmer, a white Southern agricultural magazine, to receive its 1942 award for "Man of the Year in Service to Southern Agriculture." In announcing the award the editor wrote: "Even those Southerners like the writer, whose fathers fought under Lee and Jackson to resist what was regarded as an unjustified invasion of the South — all of us are now glad that human slavery no longer exists that men like George Washington Carver may have a chance to use all the talents God has given them in service to their own race as well."

When the announcement of this award was made public, the *New Orleans States*, a white daily, commented editorially: "To these great names in service to Southern agriculture there is now added another, and some kind of a record is established, because the last recipient of honor is a Negro. And he comes by the honor as justly as any of the others. The selection of the Negro scientist and plant savant for this award was appropriately made. He has amply earned it, along with the many other honors that have come to him from this and other lands." And *The Indianapolis Times* remarked: "At a

time when vicious men are seeking to fan hatred between the races throughout the world, it is cheering to read that *The Progressive Farmer*, a Southern magazine, has chosen a Negro, born a slave, for the highest honor it can give. . . . We will hold fast to such examples as the life of George Washington Carver and the honors awarded him, as showing that there is hope for all God's children to live together in peace and mutual service and respect."

George Washington Carver was born of slave parents on a farm in Diamond Grove, Mo., in 1864. While still a baby he was kidnaped by a band of white marauders, but was soon returned to his master in exchange for a race horse.

Freed from slavery the following year by the adoption of the 13th Amendment to the Constitution, the orphaned child was still cared for by his former owners, the Carver family, whose name he took. When old enough he was allowed to attend school.

Young Carver went to Minneapolis, Kans., for his high school training. After failing to be admitted to one college because of his race, he was finally admitted to Simpson

THE CARVER MEMORIAL CABIN

built last year at Dearborn, Michigan by Henry Ford as a tribute to his dear friend, Dr. George W. Carver. It has 3 rooms and a bath, and the wainscoting is unusual in that it consists of a plank from each of the 48 States and Alaska. At the invitation of Mr. Ford, Dr. Carver stayed here for a short time a few months before his death



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THE GEORGE WASHINGTON CARVER MUSEUM

at Tuskegee, Ala. The museum is filled with interesting exhibits of the results of Dr. Carver's almost 50 years of research and experimentation. Included is an art collection of oil paintings, pastels, water colors, and charcoal, pen and pencil sketches done by the versatile Dr. Carver. Among these are

several pictures made with paints which Dr. Carver extracted from Alabama clays, and on canvas which he made from cornstalks

College, Indianola, Iowa, and then to Iowa State College, Ames, Iowa, where in 1894 he received his B. S. in Agriculture. In 1896 he received his M. S. and was appointed to a place on the faculty of Iowa State College. Later in the same year Professor Carver accepted Booker T. Washington's invitation to become the first director of Agriculture at Tuskegee Institute.

When Dr. Carver came to Alabama cotton was the South's main and practically only crop. The young agriculturist quickly recognized the disadvantages of this, and began by word and pen to encourage both white and colored farmers to abandon the one-crop system and to plant other crops such as peanuts and sweet potatoes, which had the added advantage of enriching the worn-out soil.

So many farmers took this advice and the peanut and potato crop grew to such a volume that Dr. Carver set himself the task of discovering new uses for these two commodities in order to circumvent the threat of overproduction. Then began the

period of those hundreds of marvelous discoveries which brought so much fame to Dr. George Washington Carver before he died.

From peanuts Dr. Carver obtained over 300 different products, including milk, cream, buttermilk, cheese, butter, chocolate bars, caramels, sugar, sherbet, soft drinks, ice cream, cocoa, coffee, condiments, breakfast foods, pickles, salad oils, lard, flour, stock foods, beauty lotions, liniments, a peanut oil treatment for the after-effects of infantile paralysis, solvents for paints, wood stains, dyes, axle grease, shoe polish, ink, paper, library paste, soap, shaving lotions, face powders, plastics, insulating board, linoleum and synthetic rubber.

From sweet potatoes he obtained over 118 products, including starch, flour, tapioca, breakfast food, stock foods, mock cocoanut, syrup, oil, dyes, stains, ink, mucilage and vinegar.

From ordinary Alabama clay Dr. Carver developed face powders, pigments, house paints, concrete stains and water colors; in all he

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has obtained 33 different shades and colors.

From cotton he produced paving blocks, insulating boards, cordage, paper and rugs. From wood shavings he produced a synthetic marble and from palm roots he made artificial wood in various colors. From common persimmons he prepared an astringent which has been used in the treatment of pyorrhea at the John A. Andrew Hospital, Tuskegee, for the past four years.

Dr. Carver also made many useful products from soy beans, cow-peas, wild plums, okra, pecans, the broom sedge, soapstone, vines, weeds, cotton stalks, corn stalks, peanut hulls, waste paper and other waste materials.

This many-sided wonder-man was also a philosopher, a musician, a poet, an embroiderer and an artist of some note.

The scientific genius of Dr. Carver was recognized far and wide. Large corporations and commercial firms endeavored to obtain his services. Thomas A. Edison offered him a position in his Menlo Park laboratory, inviting him to name his own salary, but Dr. Carver refused because he felt that his life's work was in the South helping the Southern farmer. "Whatever helps the Southern farmer," he used to say, "helps the entire South. And what helps the South helps everybody."

To insure the continuation of his work in Farm Chemurgy even after his death, Dr. Carver donated his whole life's savings, \$33,000, to the establishing of the George Washington Carver Foundation which is to expand and perpetuate the research work of this eminent Negro scien-

tist and to make known and available the results of its findings in a way that will be of the greatest service to all the people.

In reviewing the life of Dr. George Washington Carver two characteristics stand out from the rest — his humble yet firm faith in God and his determination to use the things given by God to help others. He neither asked for nor accepted any personal profit from any of his wonderful discoveries, but made them available to all without charge. "God didn't charge anything for growing the peanut, and I don't charge anything for curing it," is the answer he once gave when offered payment for saving the peanut crop from the ravages of a peculiar disease. Much even of the modest personal salary of this humble man was used to help needy students through college.

In his life's work Dr. Carver succeeded where many another scientist has failed, especially in this one important point — all his researches into the mysteries of nature brought him closer to *God, the Creator*. He had the habit of seeking enlightenment and inspiration for his work in prayer, and he humbly gave to God the credit for his discoveries. He said: "The things already are there. God, through my hands, brings them to light."

Dr. George Washington Carver was not a Catholic, but he had great respect for the Catholic Church, which, he said, had been a sermon to him by example. After the dedication of St. Joseph's Catholic Chapel at Tuskegee in 1940 Dr. Carver said: "Now Tuskegee can consider itself complete with the presence of

(Continued on page 69)



FATHER THOMAS NEALON, C.S.S.R., WITH FIRST COMMUNICANTS IN FRESNO, CALIF. Starting in from the bottom 3 years ago, Father Nealon now has about 40 colored Catholics, having had a Baptism class of 12 converts a little before Christmas. A classroom in St. Alphonsus' School is being used temporarily as a chapel, but suitable lots have been acquired, and Father Nealon hopes someday to build a church.

I Wonder If You Knew This?

MARIAN ANDERSON, internationally known Negro singer, was presented with the Jewish award known as the *B'rith Sholom* Annual Citizens award for 1942. The presentation took place in Philadelphia.

INTERRACIAL GOODWILL was exemplified by the white pupils of St. Patrick's School in Pueblo, Col., when they gave a Christmas party in their school for the colored orphans of the Lincoln Home in Pueblo. The Junior Catholic Students' Mission Crusade unit sponsored the party, but the pupils of each grade furnished gifts, and some of the pupils' parents provided transportation to and from St. Patrick's School for the orphans.

ALLAN ARCHIBALD, Negro student of St. John's College, Collegeville, Minn., won the annual writing contest, conducted by the Catholic School Press Association, for the best News Story of 1942. He wrote about the National Liturgical Week held at St. Meinrad's Abbey, Ind., and his story was carried by *The Record*, Louisville diocesan paper.

New Center Opened

Augustine House, a new mission center, was opened recently in a colored section of Grand Rapids, Mich. This serves as a catechetical center and a general community service center, but no religious services are held there. Rev. Arthur F. Bukowski, President and Chaplain of Aquinas College, is in charge of the new center.

Attitude of Parochial Schools in Connecticut

"The last diocesan questionnaire on the parish schools in June showed that there were 96 non-Catholics and 111 Negroes in our schools. We wish the Christian attitude to become more and more evident that there is a place in our schools for every Negro child seeking a Catholic education."

Rev. Austin F. Munich
Diocesan Superintendent of Catholic Schools
Hartford, Conn.

Usually when one wants to see himself he looks into a mirror. But to see ourselves we looked upon a screen. This means that we were treated to the film "Mid Sweat and Toil in Dixie," which shows the life in the minor seminary, in the major seminary, and in the Brothers' community.

This must have been a delight to our new students, who thus saw the progress of a vocation for the first time on a screen. All enjoyed it, as well as the accompanying explanations by Rev. Clarence Howard.

Freshmen to the Fore

The new members of St. Augustine's Minor Seminary stepped before the footlights and presented their first stage efforts for our benign approval on Monday of the Christmas vacation. And we approved! Their play, "On the Quiet," won our hearty applause and encouragement. In fact, a goodly number of fine actors were sprung on us that night. We hope to see them in other productions during the year. Those who took part were: Elmer Powell, August Thompson, John Foster, Paul Babin, Donald Bourgeois, Harrison Burrus, Samuel Buford, Joseph Guidry, James Abram, Raymond Guidry, Victor Metoyer, Conrad Mallet.

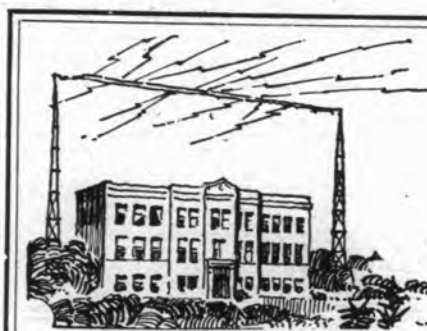
The program opened with an introduction by the class President, James Abram. After the first act the Freshman choir sang "O little Town of Bethlehem." After the last act the community closed the evening with the the spirited Negro National Anthem "Lift Every Voice and Sing!"

Big Play

The annual Christmas play put on by the student body took its place among the many other dramatizations produced by our young Thespians. In a prologue, two acts and an epilogue, the minor seminarians put on a mystery play, "The Seven Keys."

Our interest ran high all during this presentation. The plot was catchy and any one not watching carefully was liable to miss it altogether.

The cast, in the order of their appearance, was composed of the following:



Seminary C

BROADCAST

St. Augustine's Seminary Bay St. L.

the only Catholic New Seminary

Leon Collier, Gerald Lewis, Joseph Patterson, Thaddeus Boucree, Alvarez Meyers, Aloysius Allen, Aubry Osborn, Verlin Ledoux, Charles Felton, Lawrence Thornton, Warren Carlson, Leon Ellis, Paul Neale, Vance Thorne.

Beau Geste

On Wednesday of our Christmas vacation we were treated to the aforementioned movie. It was a powerful picture and was thoroughly enjoyed by



VISITOR FROM CHINA

Father William Hogan (left), on leave from Peking University in China where he is a member of the faculty, chats with his old classmate, Father Leo Woods, and Father William Schaps at the Seminary. Father Hogan is presently at the Catholic University working on his Master's thesis

Seminary News

BROADCAST from
St. Louis, Mississippi
Catholic News Seminary in America



all. Believe me, we are looking forward to many others like it.

New Year's Day

was celebrated by us with a Solemn High Mass in the morning in the main chapel. After Mass greetings and good wishes were passed from one to the other, and the day was spent in jolly conversation between the different departments of our community.

Epiphany

Epiphany was celebrated here with a Solemn High Mass, in the main chapel at nine o'clock in the morning. The seminary choir sang a beautiful polyphonic Mass. It was written in three part harmony, first tenor, second tenor and bass. It added greatly to the solemnities at the altar.

Blessing of the House

Year after year, the religious houses belonging to our Society are blessed in honor of the three Wise Men. This ceremony usually takes place on the Sunday within the Octave of the Epiphany.

In memory of these fortunate Three, we proceed to the entrance singing a psalm of praise in honor of the Prince of Peace. There with chalk blessed for the occasion, the celebrant writes on the top of the door the following inscription: 19 C † M † B 43. The three letters are the initials of the names of the Three Wise Men, Casper, Melchior, and Balthasar, who were led to the Crib of the Divine Infant by the bright Star of Bethlehem. The door is then sprinkled with holy water and is incenseed.

Several priests next take blessed chalk and holy water, and write this inscription on all the doors of our institution.

They also sprinkle all rooms with holy water. This takes some time, since some of our buildings are over three hundred yards distant from the main chapel.

On the return of all to the chapel, the celebrant prays: "Bless, O Lord God Almighty, this house that within it there may be health, chastity, victorious strength, humility, goodness, mildness, faithful performance of duty, and thanksgiving to God the Father and the Son and the Holy Ghost; and may this blessing remain upon this house and upon all who dwell therein. Through Christ our Lord. Amen."

Exams

Toward the end of January, we were happy (?) to have the half-year exams. Perhaps I should say — we were happy to have the half-year exams over with. Be that as it may, we had them. And shortly after they passed we enjoyed the brief but welcome mid-year vacation. Then back to our books and studies which usually look less formidable after a vacation.



What Do You Think Of —?

(Continued from page 67)

them with His grace. What a favor Cornelius obtained for his relatives! Had he not thought of them they might have died in their sins.

These are only a few of the snapshots the Holy Spirit put into His collection. There are many more. He did not simply want to fill up His Book. They are meant for our instruction, for our correction and for our imitation. He knows what is good for us and He is much interested in the kind of answer we would give to the question, "What do you think of your relatives?"

Invest in your country!
Buy U. S. Bonds and Stamps

The George Washington's Birthday Program

GERTRUDE ANDERSON

A pair of strong, little, bare black legs were hurrying down Lucinda Street in the little town of Woodbine.

They were very busy and important legs because they belonged to little Lucy Smithers. The little black legs had already carried Lucy about her many little morning tasks at home and now they were swiftly carrying her to the new little Mission school at the end of the street.

The little legs were especially important today. They knew a secret! Sister Clotilde had asked Lucy to take part in the school program; the program which was to be presented on George Washington's Birthday before the fathers and mothers of the children! Lucy was one of the eight little girls and boys chosen by Sister to take part in the stately dance of the minuet.

Lucy flew past the big, old white Colonial house belonging to Mrs. Lucinda Gray. Lucy's father had worked most all his life at the big white house. He had named Lucy after the kind old lady.

Mrs. Gray waved her thin little hand to Lucy from her comfortable seat on the big veranda, just as Jeff, Lucy's father, approached to ask about the flowers.

"Good mornin', Mis' Cinda," Jeff greeted her.

"Oh, good morning, Jeff," Mrs. Gray replied. "I just saw Lucy rushing by on her way to school. She likes the school and the Sisters, doesn't she?"

"Yes, mam, she sure does," Jeff answered. "And the Sistahs, they like our little colored children, too!

You know, Mis' Cinda, them little children ain't only learnin' regular lessons there; they're learnin' how to pray, too! Learnin' how God wants them to ask His help in their little work and play through prayer. Lucy's learned about JESUS, the Son of God, and how He lived here on earth with Mary, His Mother, and Joseph. And 'bout the Holy Ghost Who give strength to Jesus' friends, the Apostles, after JESUS had to leave them and go back to His Father in Heaven — an' — an' 'bout the Holy Family — JESUS, and Mary and Joseph — how they lived in the po' little house at Nazareth."

"My goodness, Jeff, I do think that you have been studying Lucy's lessons, too!" laughed Mrs. Gray after Jeff's long recital about the Sisters and their work.

"Lucy's goin' to be in a dance, too, Mis' Cinda," Jeff announced with pride. "It's something for the George Washington's Birthday program at school. A minu-et, I think she called it."

"Why, how very nice, Jeff! The Minuet . . . how lovely!" exclaimed the little old lady. "Are they to wear Colonial costumes for the dance?"

"Why, I think Lucy said Sistah's going to the next rummage sale and see if she can find some old velvet dresses and make them do." Jeff had no more to say, so with a mumbled "I 'speck I better be gettin' back to my weedin'," he returned to his work.

Mrs. Gray picked up her knitting again and began to rock back and

ST. AUGUSTINE'S MESSENGER



... the Minuet with the bright Colonial costumes of Lucy and her little partners was quite the best part of the program

forth as she hummed a little tune. She was thinking about the dance and how glad she was that Lucy had been asked to take part.

Suddenly the little old lady stopped her knitting and rocking and humming. "Why, of course, what's the matter with me!" she exclaimed and as fast as her tired old bones would let her, she hurried into the house and up and up the wide polished staircase to the attic!

Lighting the candle she found just inside the door of the attic, Mrs. Gray moved about the old trunks and chests until she found just the chest she was searching for. She tried the key in the rusty, creaky old lock and looked inside.

Yes, there they were, all the elaborate and gaily colored silk dresses and the rich deep-red and blue velvet of the men's attire and several powdered wigs!

The tiny old lady forgot the present world at the sight of this finery.

She was just a little girl again coming up to the old attic to play her favorite game of pretending — putting on the fine old dresses, she pretended that she was a grand Colonial lady in the days of George Washington; — helping him as General Washington to win the great Revolutionary War; later honoring him as the first President of her great country!

The hours sped by and Mrs. Gray was frightened when Lucy spoke at her side. "Oh, I'm sorry, Mis' Cinda, if I scared you. Susannah sent me to ask about the washing," Lucy explained. She had come slowly and fearfully up the big stairway into the dark attic.

Now, in the candlelight, Lucy's dark eyes grew big at the sight of the opened chest. "Oh, Mis' Cinda," she cried. "Aren't they just too wonderful!" meaning the fine clothes.

"Yes, Lucy. I have always loved them, too. Your father tells me

ST. AUGUSTINE'S MESSENGER

that you are to be in a minuet. Do you suppose Sister would like to have these clothes to use as costumes for the dance?" the kind old lady asked.

"Oh, Mis' Cinda!" Lucy squealed, jumping up and down and clapping her little hands. "Would she ever!" accepting the offer for Sister Clotilde and rushing off to tell her the good news.

The George Washington's Birthday program was a big success and the parents of the children were delighted.

Everyone had to agree that the graceful dance of the minuet with the bright Colonial costumes of Lucy and her little partners was quite the best part of the program.

The little black legs had done

another fine job of pointing the little black slippered toes through the dainty steps in perfect time with the soft music, and balancing Lucy as she curtsied low to her partner in the dance, holding out the wide skirt of the long, bright-flowered dress; pretending, too, that her partner was the great George Washington, just like Mis' Cinda.

The Sisters were very happy, too, because now they knew that the parents and children liked their school and that they would bring other little colored children to the school to learn to "work and pray" and advance in wisdom and age and grace with God, like the Child Jesus in the home of Joseph and Mary at Nazareth.



HELPING THE SEMINARY

MRS. RUTH NEWMAN of Detroit Mich., sells the 200th box of Seminary Christmas cards to her daughter, Theresa, thereby winning the right to preside as "Queen of the Gleaners" at the Double Victory Banquet given by the Mission Gleaners in Detroit on January 17. The Mission Gleaners, under the leadership of Mr. James Gibson, sponsored the Christmas card sale for the benefit of St. Augustine's Seminary. Mrs. Emma Gordon was second, selling 43 boxes, and Mrs. Girtie Huntsberry was third, disposing of 18 boxes. The members of this mission club, proud of the young men of their own race studying for the priesthood, have given much needed and appreciated help to the Seminary in the form of donations and subscriptions to ST. AUGUSTINE'S MESSENGER.

Others deserving the Seminary's special thanks for disposing of a large number of boxes of Christmas cards are the Oblate Sisters of Providence of St. Catherine's Convent, Baltimore, Md. (100 boxes), and Mr. and Mrs. Joseph Jackson, New Orleans, La. (100 boxes).



TRIBUTES TO DOCTOR CARVER

"The world of science has lost one of its most eminent figures and the race from which he sprang an outstanding member. . . . All mankind are the beneficiaries of his discoveries. . . . The things which he achieved in the face of early handicaps will for all time afford an inspiring example of youth everywhere. I count it a great privilege to have met Dr. Carver. . . ."

President Franklin D. Roosevelt

"When Dr. Carver died the United States lost one of its finest Christian gentlemen. He was a good friend of my father and mother and I had known him for 47 years. To the world he was known as a scientist. Those who knew him best, however, realized that his outstanding characteristic was a strong feeling of the eminence of God. Everything he was and did found its origin in that strong and continuous feeling."

Vice-President Henry A. Wallace

"The passing of Dr. Carver is a serious loss to the world of science and to Tuskegee."

Jesse Jones, Secretary of Commerce

"All patriotic Americans will join in paying tribute to Dr. George Washington Carver. He has won an honored place among the great national figures of our history. His achievements in science and education and promoting interracial cooperation and good will have advanced the progress of all American people and strengthened our unity for the trials that now beset us."

Senator Robert A. Wagner

"A man born in slavery, who reached the noble heights of America's best-known agricultural scientist, is mourned throughout the nation. His 40 years' contribution to America and the products which he gave freely to rich and poor shall always be a credit to his people and the scientific world."

John W. Bricker, Governor of Ohio

"I mourn the loss of Dr. George W. Carver. . . . Alabama has lost one of

its great citizens whose life and labors will bless her people down the years ahead."

*Chauncey Sparks,
Governor-Elect of Alabama*

"The way in which the memory of Dr. Carver can best be honored is by speeding up the recognition of Negro rights in actual practice and the extension of opportunities to the Negro race."

Rabbi Israel Goldstein, New York City

"He was Simpson's most illustrious son and his services to mankind were constant inspiration to the generation of students who succeed him here."

*Edwin E. Voight, Pres.
Simpson College, Iowa*

"Like Booker T. Washington, our founder, . . . Dr. Carver, starting from humble beginnings, attained heights possible only to great benefactors of mankind. . . . His nearly 50 years of usefulness mark a notable period in the development of racial amity and good will throughout this nation. His going leaves an irreparable loss in the ranks of Tuskegee Institute."

*F. D. Patterson, Pres.
Tuskegee Institute, Ala.*

"May I on behalf of the National Association for the Advancement of Colored People join in paying tribute to Dr. Carver, who was one of the greatest Americans, irrespective of race or color."

*Walter White,
Exec. Secretary NAACP*

The Ohio State Legislature paid tribute to the memory of Dr. George Washington Carver in a special way. The day following his death a resolution was put before the house and adopted, and the entire General Assembly stood for two minutes to honor the memory of the deceased Negro scientist of Tuskegee.

MARCH'S SAINTS

March 6 — SS. Perpetua and Felicitas

The early Christians were called upon to make mighty, even heroic, sacrifices rather than deny their faith. Striking proof of this is had in the martyrdom of these two renowned second century women Saints of Africa. Perpetua was a noblewoman of high rank, while Felicitas was a slave. Both were catechumens at the time of their arrest. Perpetua had to face the pleadings of her aged father who presented himself and her infant son before her in an effort to persuade her to renounce Christianity; while Felicitas who had been with child for almost eight months prayed that her delivery might be hastened that she might not be deprived of martyrdom. Pray to these two Saints for the grace of devotedness to duty.

March 7 — St. Thomas Aquinas

In the knowledge and explanation of heavenly things perhaps no human mind has ever surpassed that of this outstanding twelfth century genius of the Dominican Order. His decision to join the Dominicans met with intense opposition from his parents and brothers, but God's grace and Thomas' cooperation with it conquered all obstacles and he became not only one of the most brilliant sons of St. Dominic but of the entire Church as well. He is said to have known the entire Bible from memory and, though he had mastered numerous books, he declared that he learned far more from the crucifix than from all the books he had read. His contributions in the science of Theology are of incalculable help to the seminarian. Pray to him that all seminarians may imitate his zeal for knowledge and his practice of humility.

March 10 — Ash Wednesday

The sacred season of Lent begins today. The present world immersed in



The Annunciation ... "Behold the handmaid of the Lord; be it done unto me according to thy word" ... And the Word was made flesh

universal shedding of human blood is far from a pleasing sight in the eyes of our Redeemer. Now more than ever should we make use of this season of penance to draw down His graces and mercy both on ourselves and on the entire world. No better means can be employed than frequent, daily if possible, at-

tendance at Holy Mass throughout the lenten season. Let us say the Rosary daily, too.

March 19 — St. Joseph

A wonderful model for all husbands and fathers is the humble St. Joseph, spouse of the Blessed Virgin Mary. Many a father, burdened with the worries and cares of married life, and many a young husband, separated from wife due to present war enlistment, need help from on high to bring them through these troublous times. The humility, prudence and fidelity of St. Joseph can and will be their strength in all difficulties. Pray to him for all married men, especially those in the armed services.

March 25 — Annunciation

St. Augustine tells us in one of his works of the traditional belief that the Annunciation took place on March 25. When Mary gave her consent to the message of the Angel Gabriel, the Second Person of the Blessed Trinity took Flesh of the Virgin and dwelt among us — the greatest event this world has witnessed. The beautiful prayer known as the Angelus commemorates this event. Recently during an audience of Pope Pius XII, the Angelus bell rang. The Holy Father stopped, knelt down, folded his hands carefully and devoutly prayed the Angelus. Let's be faithful and attentive in reciting the Angelus daily, morning, noon, and evening. This is an old custom that is lived up to very faithfully in many Catholic countries.

WHAT DO YOU THINK OF—?

JOSEPH BUSCH, S.V.D.

What do you think of ELIAB? He saw his brother, David, come into the camp of the Israelites and speak excitedly with the soldiers. "What did you come here for? Why did you leave those few sheep in the desert? I know your pride, and the wickedness of your heart that you have come down to see the battle." Eliab, the oldest son of Jesse, was jealous of his younger brother. God had passed him up when Samuel poured the horn of oil on David. Yes, Eliab was jealous and he thought evil of his brother. Jesse had sent David with food to see how Eliab and Abinadab and Samma were getting along. How often relatives make life hard for each other, stir up trouble! God intended them to be a source of mutual help, comfort and support.

MARY? She stands by the water's edge and keeps an eye on her baby brother. Years later Moses gratefully records what she had done for him. How proud she was of him when he led the Israelites out of Egypt! And her love and interest spurred him on to do his best. No toy, no cat, no dog, no playmate can take the place of a brother or a sister. Mary forgot herself; spoke against Sephora, the wife of Moses. The Lord was angry and Mary appeared white as snow with leprosy. Full of compassion for his sister Moses cried out, "O God, I beg You, heal her," and the Lord listened to her brother's cry.

PAUL'S NEPHEW? I'm sorry I can't give you his name. Anyway, Paul was in prison (nothing unusual for him). But on this occasion forty

men bound themselves under a great curse not to eat or drink until they had put him to death. Somehow or other his nephew heard of the plot and hurried to inform Paul. Fear of the soldiers or of the forty did not hold him back. Paul sent him to the officer in charge. The young man spoke up — told how men were lying in wait for a chance to kill his uncle. The officer didn't lose any time. He sent him off with the order, "Don't tell anyone what you told me." That same night Paul was brought elsewhere, delivered from the snare of his enemies.

MARDOCHAI? He brought up his orphan niece, Esther, as if she were his own daughter and she loved him as a father, did whatever he said even after she was 15 or 16 years old, and risked her life to save his. Relatives have claims on you. What God has joined together let no man rend asunder. It does not pay to ignore them, never write to them, refuse to visit them, or take the stand, "I don't care if I never see them again." The time may come when one may feel as did the brothers of Joseph who confessed, "We deserve to suffer these things because we have sinned against our brother."

CORNELIUS? Peter is coming to preach to him the way of salvation. He was a devout, God-fearing man and not merely looking out for his own welfare. His relatives received an invitation from him to come to his house. They came, listened to Peter's words, and as he spoke the Holy Spirit fell on all and filled

(Continued on page 61)



With our SVD Fathers on the Colored Missions

Hot Lunches

Vicksburg, Miss. — St. Mary's School inaugurated the hot lunch program this year with surplus commodities supplied by the State. A little kitchen and lunchroom were built on the school grounds and about 400 children are served hot lunches every day. Two ladies, one Catholic and the other Baptist, prepare the lunches. They offered their services free, but since they have to work in the lunchroom from nine o'clock in the morning until about two o'clock in the afternoon, Father decided it would be only fair to pay them something for their labor and time.

All this adds an extra burden on the mission, but it pays big dividends in the better health and happiness of

472 pupils of St. Mary's Catholic School.

Father Robert O'Leary, assistant to Father Francis Tetzlaff, has organized a troop of Boy Scouts among the St. Mary's School boys. So far he has sixteen recruits.

"I Come From Alabama"

For the first time in history Catholic missions were conducted for the colored people in Southeastern Alabama when Father Clarence Howard, our one-man mission band, gave missions in Holy Trinity and Phenix City, Ala., during the latter part of November and the first part of December.

Father Gilbert Hay, M.S.S.S.T., pastor of the new St. Peter Claver's Church, Holy Trinity, Ala., invited



LOOKS AS IF FATHER MAXINE WILLIAMS HAS FOUND A SOLUTION FOR THE TRANSPORTATION PROBLEM

Father Williams, backed up by some of the boys of the Immaculate Heart of Mary School, Lafayette, La., is ready to tell the world that a "hay-burner" these days can keep going when a "gas-burner" can't (especially on an "A" card)

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Father Howard to conduct a mission for non-Catholics from November 26 to November 29. There is only one colored Catholic in Holy Trinity and its vicinity, but the attendance of non-Catholics was grand.

From December 1 to December 6, Father Hermenegild Messmer, S.D.S., had Father Howard to give a mission for non-Catholics at Mother Mary Mission in Phenix City, Ala. Father Messmer has only six baptized Catholics, but he succeeded in getting a record turn-out of non-Catholics for the mission services. Even four Protestant ministers were in attendance.

MOTHERLY SOLICITUDE

HAROLD RIGNEY, S.V. D.
ACCRA, GOLD COAST, BR. W. AFRICA

"Never use the stick" is one of the rules of the American schoolroom. American mothers approve of this rule, as do their daughters, but not so one mother of the hill country of Kpandu, Gold Coast, Africa.

"Please, Sister," said Butuli's mother who had come from the surrounding hills to visit the Sisters of the mission school of Kpandu, "I beg you, make you go look for big book and go see what book says I paid for Butuli."

As Sister Canisius took down the record book to look up Butuli's account the devoted mother continued: "I come paid six pence, then one shilling, then three pence, then three pence, then three pence, then six pence, then three pence. No be so, Sister?"

"Yes, that is correct. You have paid as you say and it all comes to three shillings which is more than you were asked to pay."

"Good! good!" was the reply, and taking Sister Canisius by the hands the woman jumped with joy saying, "I paid three shillings for Butuli for the whole year. I paid above all the other moth-

ers. So Butuli is worth above all the other woman-children. So, I beg you, Sister, make you go flog Butuli. She be worth three shillings. Make you give her three shillings worth of flogging. Flog her above all the rest of the woman-children!"

Beyond the Barrier of Race

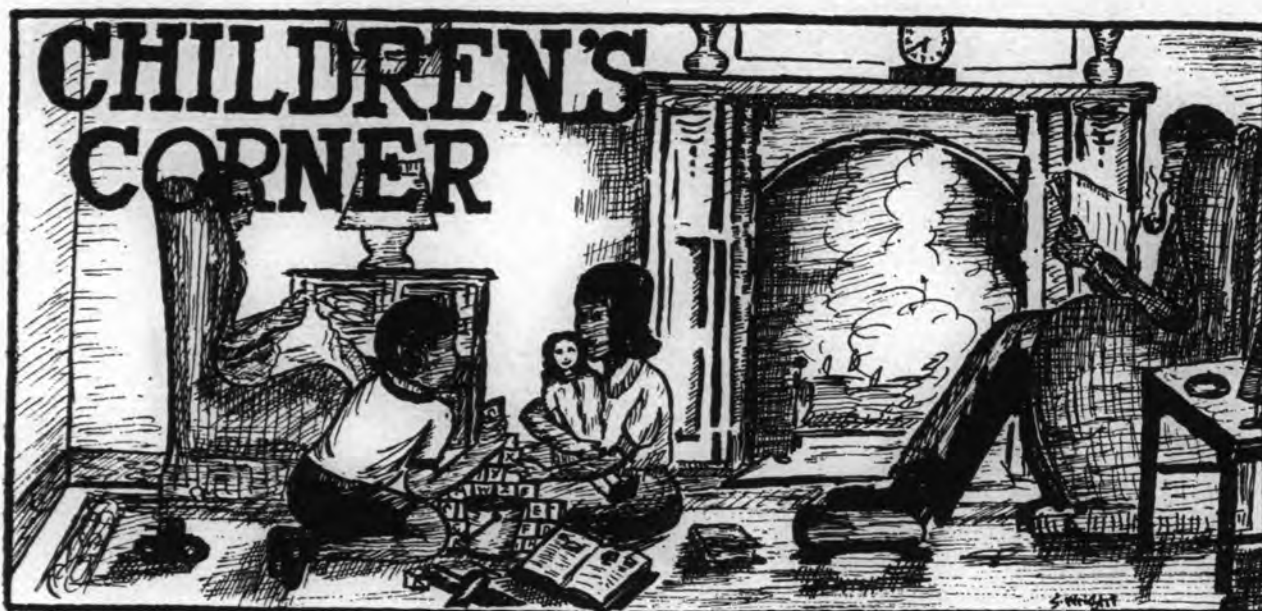
(Continued from page 58)

the Catholic Church and the residence of a Catholic priest."

And Catholics admired and respected the eminent Negro scientist. He was the recipient of the very first award ever made by the Catholic Committee of the South. In presenting the award in 1941 Paul D. Williams, the executive secretary, said in part:

"Honor to whom honor is due. The Catholic Committee of the South and our friends have gathered at this time to honor a great Southerner and a great American. . . . It is altogether fitting that we should do so because the Catholic Religion, to which most of us here have the honor and the glory and the grace to belong, by its very nature is universal and, therefore, transcends the ordinary barriers of nationality and race. . . . Therefore, whether or not Dr. Carver accepts us — we certainly with unashamed pride accept him and embrace him to ourselves."

Yes, Dr. George Washington Carver was a great man. He, too, went beyond the barriers of nationality and race in using God's gifts to help his fellowmen, thus enshrining his memory in the hearts of all. We can truly say of him what all of us should wish to be said of us after death: The world is richer and better because he lived.



My dear Boys and Girls:

The holy season of Lent begins on March 10th this year. What are you going to give up during Lent? I would suggest that you do not go to the movies nor to parties or dances. But, I am sure that you were going to give these things up anyway, since most Catholics try to stay away from public places of amusement during Lent.

But what **SPECIAL** thing will you offer up to the dear Jesus to show Him that you are really sorry for the mean things the people did to Him long ago when they nailed Him to the Cross; and to show Him that you are really sorry, too, for the mean way **YOU** have treated Him everytime you have committed a sin?

Here is a little list of things you can do to please Jesus during Lent. Look at each thing on the list, and pick out one or two or maybe three for yourself to keep during Lent. But pick out **ONLY WHAT YOU ARE REALLY BRAVE ENOUGH TO TRY TO KEEP**, because Our Lord wants you to be **HONEST** with HIM.

1. I will attend Holy Mass **EVERY DAY** in Lent.
2. I will attend Holy Mass at least **TWICE A WEEK** during Lent.
3. I will receive Holy Communion **EVERY MORNING** in Lent.
4. I will receive Holy Communion **THREE TIMES A WEEK** during Lent.
5. I will receive Holy Communion at least **ONCE EVERY WEEK** in Lent.

6. I will attend **ALL THE LENTEN EVENING SERVICES** if possible.
7. I will pray the Stations of the Cross **EVER DAY** in Lent.
8. I will pray the Stations of the Cross privately at least **ONCE A WEEK** during Lent.
9. I will say the rosary **EVERY DAY** of Lent.
10. I will **NOT GRUMBLE** when my mother or father asks me to do something.
11. I will try hard to **DO EVERYTHING** my parents and teachers tell me.
12. I will offer to **HELP WASH OR DRY THE DISHES** every day during Lent **WITHOUT WAITING TO BE TOLD**.
13. I will **NOT LOOK AT ANY COMIC BOOKS** during Lent.
14. I will always put everything I use **BACK IN ITS PROPER PLACE**.
15. I will perform at least **ONE ACT OF KINDNESS EVERY DAY** of Lent.
16. I will get out of bed every morning in Lent **AS SOON AS I AM CALLED**.
17. I will **NOT CHEW GUM** during Lent.
18. I will **NOT EAT CANDY** during Lent.

These are just some suggestions. Take your choice. Write down on a piece of paper whatever you decide to do this Lent. Put that piece of paper away where no one else but you will see it. Each night in Lent, before you go to bed, take out that piece of paper and mark on one side the number of times you **KEPT** your Lenten resolutions, and on the other side mark the number of times you **FAILED**. Then kneel down and offer up to the dear Jesus your success or make a humble act of contrition for your failure, and promise to do better the next day.

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Offer up these little mortifications that you may become a better boy or girl, and that this terrible war may quickly come to an end. And, believe me, the good God will be very much pleased with His little children's Lenten gifts.

MY MAIL BAG

Here is a wonderful surprise which I received in my Christmas Mail Bag:

Dear Father Howard: How are you? Fine, we hope. We are all feeling fine. We are a group of Catholic girls of St. Elizabeth's Grammar School. There are eight of us. And we have organized a club, "The Junior Missionary Club." We organized it April 25, 1942, and we have been working very hard to help you and your missions.

We only had one affair since we started, and that was a Halloween party, and later on we raffled off a nice crucifix which Mrs. Veronica Robinson donated to us.



**JUNIOR MISSIONARY CLUB,
CHICAGO, ILL.**

(starting from left top of "V"): Evelyn Pounds, 14, Mildred Gladney, 12, Edna Smith, 12, Bernadette Llorens, 13, Katherine Llorens, 12, Clotilde Llorens, 14, Faith Pounds, 12, and Vera White, 11

We have meetings from one home to another, every other week on Saturday. We pay five cents dues. Enclosed you will find a group picture (see below).

Also enclosed please find a P. O. Money Order for four dollars. It isn't very much, but we hope it will be of some help.

We are also sending to Father Wade four dollars, to Father Leander Martin's parish four dollars, and we gave our pastor, Father Brambrink, four dollars for the milk fund.

And we are also sending our sponsor, Miss Helen de Ramus, a nice 2 lb. box of candy. She is teaching at Princess Anne College, Princess Anne, Maryland. And we are giving Mrs. Veronica Robinson a box of candy also, for her kindness in donating the beautiful crucifix which we raffled.

In closing, we wish you a Merry Christmas and a Happy New Year. Please remember us in your prayers. God be with you.

The Junior Missionary Club
3736 Wabash Ave., Chicago, Ill.
Bernadette Llorens, Secretary
Faith Pounds, President

And here is another:

Dear Father Howard: Our little Catholic Action Club has received a few pennies to help spread Christmas cheer, so we are sending you this little gift (\$1.00) that it might help someone who needs it this Christmas.

Wishing you a Holy and Happy Christmas and the Blessings of the Christ Child for the New Year, Yours in the Babe of Bethlehem,

Catholic Action Club
Arthur White, age 15
4042 Wabash Avenue
Chicago, Ill.

My dear Junior Missionaries and Catholic Actioners, you will have received my letters of thanks long before you read this, but I want to tell you again, and I want everybody to know, how happy your beautiful letters and thoughtful gifts made me. I had just come back from giving a mission in a place where I met some little children who did not know much about the good Jesus. When I returned I received your letters, letters from children who not only know a whole lot about the good Jesus, but also are helping to make Him known among others. Perhaps other Catholic boys and girls will follow your good example. The money you sent me has been put to good use; I turned it over to St. Augustine's Seminary to be used in helping to educate colored boys for the priesthood. May God bless each one of you and keep you close to Him!

ST. AUGUSTINE'S MESSENGER

MISSION-GRAPH CONTEST

Here is the winning Mission-graph for this month:

Blessed Martin's Summer School and Converts

During last summer Blessed Martin's Mission in Kirkwood, Mo., held a summer school. An average of about 25 children attended for five weeks. Three Ursuline Sisters, a seminarian and a young woman taught the classes.

On July 9 seven children were baptized. There were a brother and sister from one family, two sisters from another, and a brother and two sisters from another. One of the boys and two of the girls received their First Holy Communion the following morning during High Mass, sung by the children at the mission chapel.

Altogether, within the past year and a half, there have been 19 Baptisms from our colored Mission, including infants, children and adults. At the present time about half a dozen adults and an equal number of children are under instructions for Baptism.

12 children and 6 adults from our Blessed

Martin's Mission were the only colored Catholics among 190 persons who received the Sacrament of Confirmation from Bishop Donnelly of St. Louis in St. Peter's Church, Kirkwood, on October 28.

Rose Bailey, age 13
214 Alsabrook Avenue
Kirkwood, Mo.
(St. Malachy's School)

That is a fine and "newsy" Mission-graph, and Rose will receive the MESSENGER free for a whole year as her prize. Who will be the next boy or girl to send in a winning Mission-graph?

RULES:

1. Your Mission-graph must not exceed 200 words.
3. Your name, age, address, grade and school must be written at the end of each Mission-graph you send in.

Pray every day during Lent for the Colored Missions, and for the wounded and dying soldiers of all countries.

FATHER HOWARD, S.V. D.
Bay St. Louis, Miss.

NOVENA TO OUR MOTHER OF PERPETUAL HELP

Held at St. Augustine's Seminary — April 1-9

Intention: for Strength in Sacrifice

Dear Friends:

Today, freedom is threatened — freedom of religion, freedom of speech, freedom from want and freedom from fear. We are all called to defend this fourfold freedom, to drive far away the assailing foe endeavoring to take it away from us. We must defend this freedom! But this entails sacrifice.

Our boys are sent out to all fronts — high in the air, deep in the sea, away out on land, over Alpine mountains, hot deserts, in tropical regions and frigid zones. With rifle and pack, they go out to defend, and fight for, our freedom, to sacrifice home and time and life to preserve it untrammelled.

At home war restrictions are rife. No sugar, no gas, no coffee, no machines, no heat, no this, no that as we used to have them. Women and children and the aged have to do the work the men now in arms or men of draft age used to do. Family circles have dwindled,

and children, wives, friends have to bear the absence of their loved ones, and fill the places they used to occupy, do the chores they used to do. This is the price of freedom, this is the price we have to pay for it. It's a sacrifice, it's hard; but it's worth it. But we cannot do it alone. We must pray for support.

O MOTHER OF PERPETUAL HELP, STRENGTHEN US TO BEAR THE INCONVENIENCES, DISCOMFORTS AND ANGUISH BROUGHT ABOUT BY WAR. HELP US NOT TO BE DISCOURAGED, BUT TO MAKE THE SACRIFICES PATRIOTICALLY, BRAVELY, FOR OUR FREEDOM, FOR OUR COUNTRY, FOR OUR GOD. AND GRANT, MOTHER OF PERPETUAL HELP, THAT WE MAY BE REPAID FOR OUR SACRIFICES BY SPEEDY VICTORY, AND THE SAFE RETURN OF OUR BOYS. AMEN.

Join us in this Novena. Pray together with us during these nine days. Send in your intentions and they will be included in the prayers of the Fathers, Seminarians, Brothers and Students.

Mail your intentions to

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gives you a chance to cooperate in the mission work of the Society of the Divine Word by means of prayer, almsgiving and the Holy Sacrifice of the Mass.



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Bay Saint Louis, Miss.

ST. AUGUSTINE'S MESSENGER

MISSION-GRAPH CONTEST

Here is the winning Mission-graph for this month:

Blessed Martin's Summer School and Converts

During last summer Blessed Martin's Mission in Kirkwood, Mo., held a summer school. An average of about 25 children attended for five weeks. Three Ursuline Sisters, a seminarian and a young woman taught the classes.

On July 9 seven children were baptized. There were a brother and sister from one family, two sisters from another, and a brother and two sisters from another. One of the boys and two of the girls received their First Holy Communion the following morning during High Mass, sung by the children at the mission chapel.

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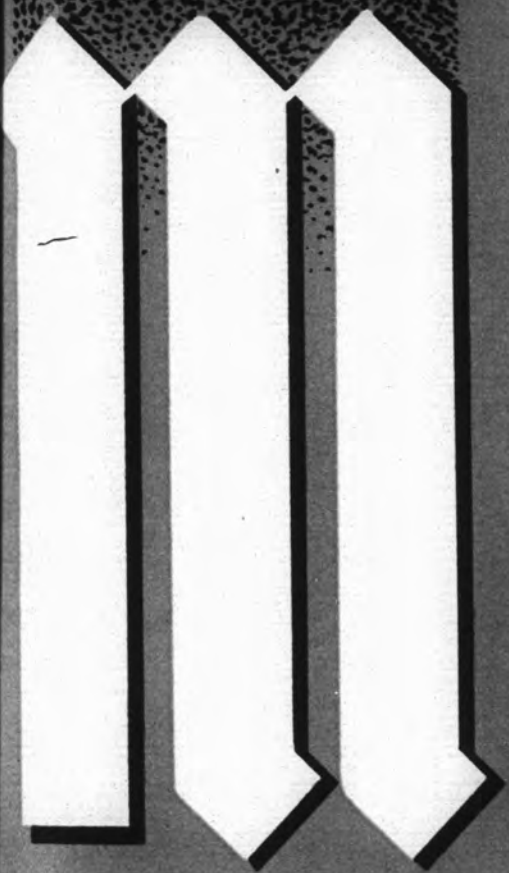
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SEMINARY
BAY ST. LOUIS, MISS.

Vol. XXI, No. 4
APRIL, 1943

Postmaster: See inside cover



"GOOD MORNIN', MISS; WHY SO SOLEMN? DON'T YOU REALIZE
THIS IS EASTER?"

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BY ST. LOUIS, MISS.

Vol. XXI, No. 4
APRIL, 1943

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"GOOD MORNIN', MISS; WHY SO SOLEMN? DON'T YOU REALIZE
THIS IS EASTER"

A JOYOUS EASTER

TO ALL OUR READERS!

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ESTABLISHMENT OF NEGRO CLERGY

A Catholic Negro magazine, published monthly, except July, at Techny, Illinois, by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

Entered as second-class matter January 1, 1940, at the post office at Techny, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

Editor: CLARENCE J. HOWARD, S.V.D.

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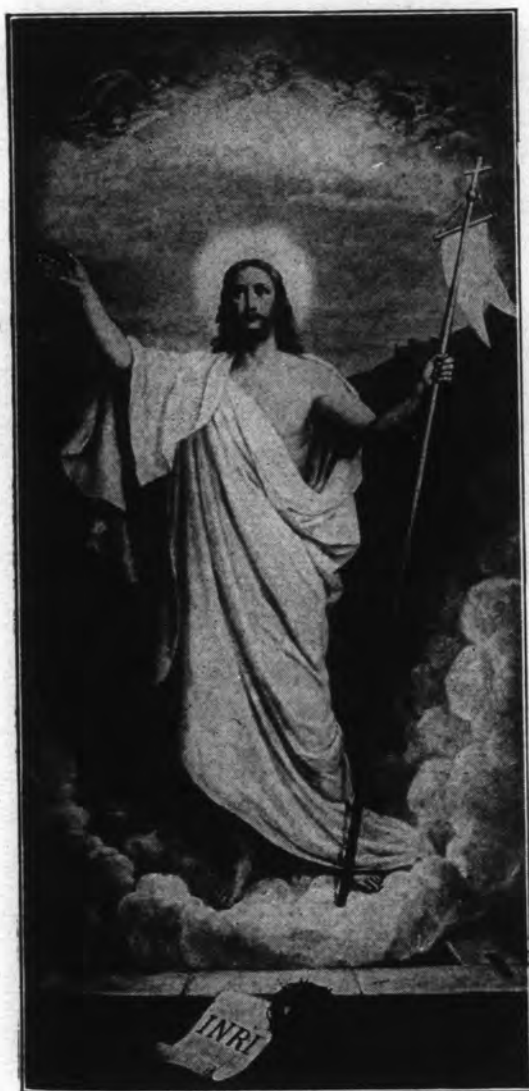
Volume XXI

APRIL, 1943

Number 4

CHRIST IS RISEN

ARTHUR C. WINTERS, S.V.D.



Death and hell had seemed to conquer,
Buried lay the Nazarene;
And His timid Galileans
Long were vanquished from the scene.
Pious paschal ceremonies,
Deep hypocrisy's disguise,
Sent rejected incense upward
To the watching Father's eyes.

Came the day of Resurrection,
With the dawn's first gleaming red,
Christ with soul and scar-lit body
Left the dwelling of the dead.
From the caverns of its darkness,
Where all sons of God were kept;
From the vales of deprivation
Where the pious prophets slept;
From encircling strands of sorrow,
Woven by the sins of men,
Christ, the Son of God Eternal,
Living — trod the earth again!

New Orleans Negro Apostolate

CLARENCE J. HOWARD, S.V. D.

- One-Hundred-and-Fifty-Year-Old Archdiocese
- Has Second Largest Number of Colored Catholics

The Archdiocese of New Orleans, La., which this year is celebrating the 150th Anniversary of its establishment has a total Catholic population of 384,000 of whom 46,000 are colored Catholics. Only one diocese in the United States has a larger colored Catholic population than New Orleans — the Diocese of Lafayette, La., which has 62,000 colored Catholics.

There are 30 churches and missions devoted to the spiritual wel-

fare of these 46,000 colored Catholics (about one-sixth of these attend churches with mixed congregations), and for the education of the children there are 33 schools including 3 high schools, 5 junior high schools and a college, with a total enrollment of 9,153. Two orphanages and an old folks' home care for the poor and destitute.

Engaged in this work are 40 priests, 245 Sisters and 98 lay teachers, both white and colored.

The priests belong to 6 different religious communities and to the diocesan clergy. Included are 25 Josephites and 5 Holy Ghost Fathers. The Benedictines, Franciscans, Vincentians, Divine Word Fathers and diocesan clergy are represented by two members each.

The Sisters, among whom are 162 colored Sisters and 83 white Sisters, belong to 5 different religious communities. The Holy Family Sisters are first with 162 Sisters, the Sisters of the Blessed Sacrament are next with 68 Sisters. The Holy Ghost Sisters have 11 and the Benedictine Sisters and the Marianites of the Holy Cross have two Sisters each teaching in the colored mission schools of the New Orleans Archdiocese.

New Orleans is the second oldest Episcopal See in the United States. It was established in 1793, just four years after the Diocese of Baltimore was erected, and became an archdiocese in 1850. Five bishops and ten archbishops have occupied the See



ST. PETER CLAVER'S CHURCH
NEW ORLEANS

ST. AUGUSTINE'S MESSENGER



HOLY GHOST CHURCH, NEW ORLEANS

of New Orleans in the past 150 years. The present archbishop, Most Rev. Joseph F. Rummel, S.T.D., LL.D., was ordained a priest in 1902, consecrated as Bishop of Omaha, Nebr., in 1928 and appointed Archbishop of New Orleans in 1935.

The Archdiocese of New Orleans extends over 13,009 square miles, comprising a little over one-fourth of the State of Louisiana — a territory as large as the States of Massachusetts and Connecticut combined. Within the limits of this territory live over one million persons. Included in this number are perhaps some 350,000 colored people.

Even from the early years of New Orleans some of the few Capuchin and Jesuit missionaries in the territory made special efforts in behalf of the spiritual welfare of the slaves and free Negroes. Those who were Catholic attended the same churches as the white Louisianians.

In 1895 St. Katherine's Church in New Orleans was given over to the

exclusive use of the colored Catholics in the city. In charge of the Vincentian Fathers St. Katherine's is still in use as a parish church today. In connection with it is a parochial grade school with 247 children taught by 5 Sisters of the Holy Family and one lay teacher.

In another section of the city the Church of St. Joan of Arc was made a parish church for the colored in 1909 and given into the care of the Josephite Fathers. Today there is also a parochial school with 295 pupils taught by 4 Sisters of the Holy Family and a lay teacher.

In 1915 the Holy Ghost Fathers began Holy Ghost Parish which today can boast of an imposing and commodious brick church, and a school of 505 pupils taught by 5 Sisters of the Blessed Sacrament and one lay teacher.

The following year Corpus Christi Parish was founded. This is today the largest colored parish — Catholic or Protestant — in the

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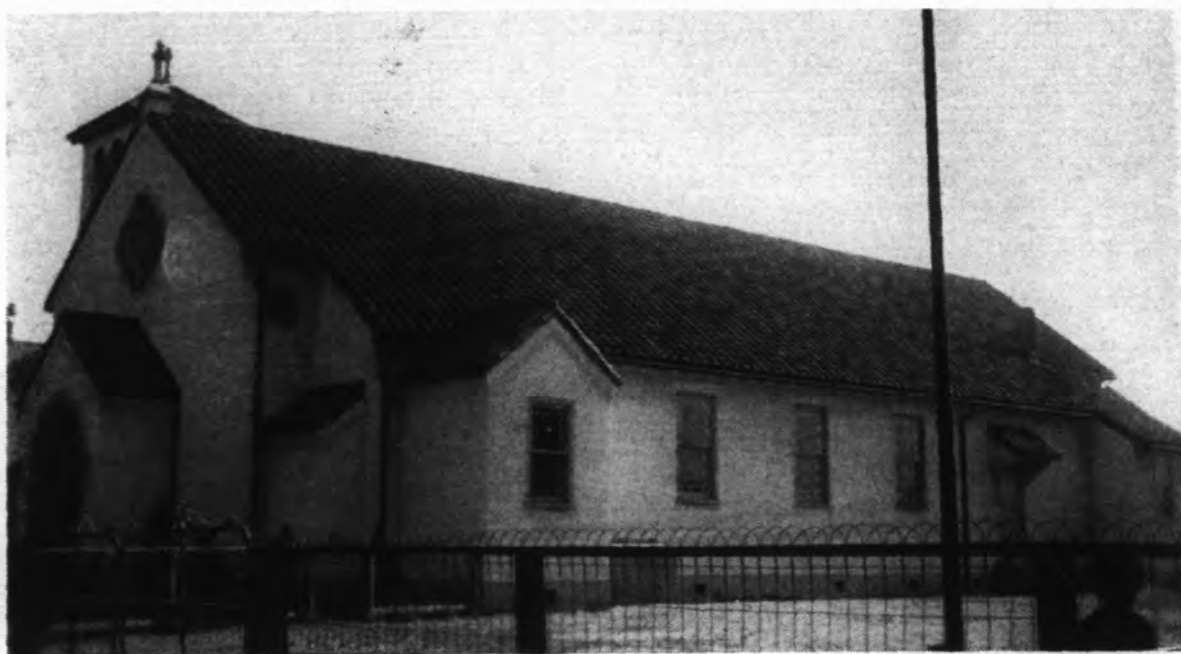


BLESSED SACRAMENT CHURCH AND SCHOOL, NEW ORLEANS

United States. Within its limits are 12,000 colored Catholics cared for by 4 Josephite Fathers; crowding the rooms of its elementary school and junior high are 1,500 children under the care of 15 Sisters of the Blessed Sacrament and 4 lay teachers. Another 900 Catholic children, unable to gain admittance into the already overcrowded Corpus Christi

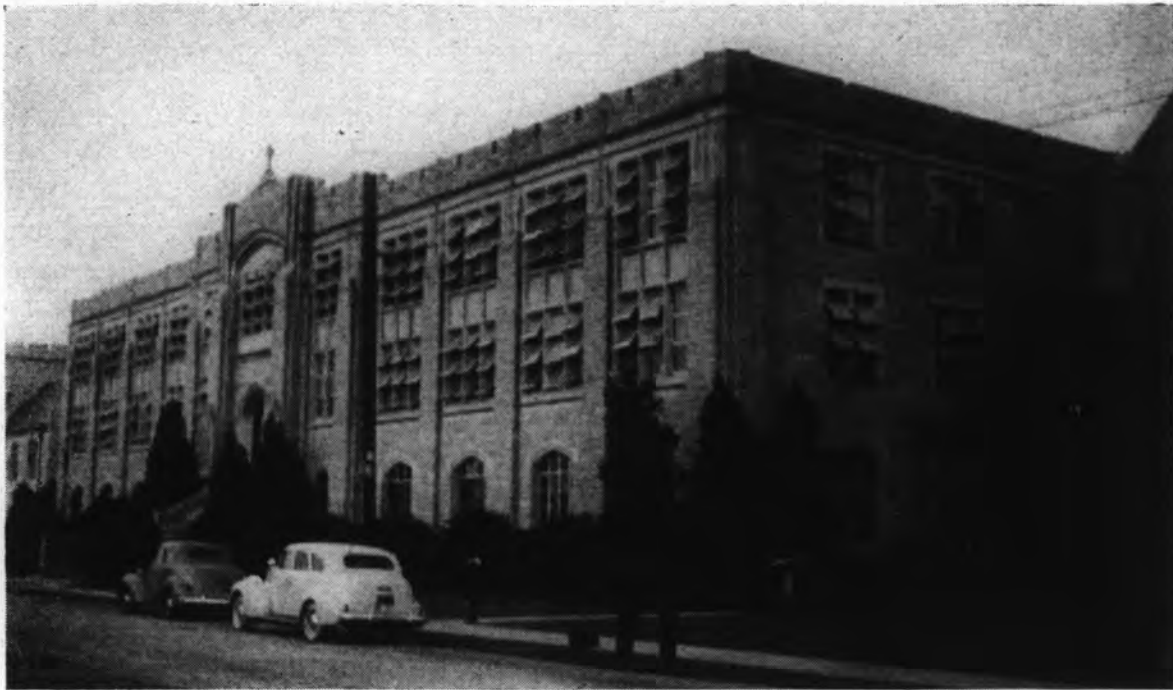
School, attend the public school a few blocks away.

In the succeeding years the Josephite Fathers opened Blessed Sacrament Church and School, where 5 Blessed Sacrament Sisters teach 280 pupils; All Saints' Church and School, where 3 Holy Family Sisters and a lay teacher instruct 250 pupils; Holy Redeemer Church, to which is attached



ALL SAINTS' CHURCH, ALGIERS, NEW ORLEANS, LA.

ST. AUGUSTINE'S MESSENGER



XAVIER UNIVERSITY (Administration Building), NEW ORLEANS

the old St. Louis' School with 197 children taught by 4 Holy Ghost Sisters; St. Peter Claver's Church and School, where 8 Blessed Sacrament Sisters and one lay teacher teach 550 grammar and junior high school pupils; St. Raymond's Church and School, where a shortage of Sisters causes 2 Holy Family Sisters and one lay teacher to struggle valiantly to educate 306 children; and St. David's Church, which is the latest of the colored parishes in New Orleans, having been established in 1938.

Besides Holy Ghost Church, the Holy Ghost Fathers also have charge

of St. Monica's Church and School. The school has an enrollment of 340 and is conducted by 5 Sisters of the Blessed Sacrament.

Other educational institutions for colored Catholics in New Orleans are St. Mary's Academy, a girls' boarding school conducted by 14 Sisters of the Holy Family assisted by 7 lay teachers, and having an enrollment of 460 girls in the grammar grades and high school; Xavier High School, conducted by 8 Sisters of the Blessed Sacrament assisted by 16 lay teachers, and having an enrollment of 573; and Xavier University, staffed by 4 priests, 22 Bless-



GRADUATES OF XAVIER HIGH SCHOOL, NEW ORLEANS

ST. AUGUSTINE'S MESSENGER

ed Sacrament Sisters, and 52 lay teachers, and with an enrollment of 703 college students.

Outside the city of New Orleans the Josephite Fathers have colored missions in Baton Rouge: St. Francis Xavier's Church and School, which has 545 pupils in elementary and junior high school taught by 9 Holy Family Sisters and two lay teachers; in Plaquemine: Immaculate Conception Chapel and School, where 2 Marianites of the Holy Cross and a lay teacher instruct 98 children; in Bertrandville: St. Benedict the Moor Church and School, where one Holy Family Sister and a lay teacher have charge of 78 pupils; in Klotzville: St. Augustine's Chapel and School, where 169 pupils are taught by a Sister of the Holy Family and 2 lay teachers; in Donaldsonville: St. Catherine's Church and St. Augustine's School, which has an enrollment of 364 in the grammar and high school grades conducted by 5 Sisters of the Holy Family and one lay teacher; in

Cassard Lane: St. Joseph's Mission; in New Roads: St. Augustine's Church and School, where 262 pupils in grade and junior high school are taught by 4 lay teachers; in Mix: St. Catherine's Mission; in Reserve: Our Lady of Grace Church and School with 206 children taught by 4 Sisters of the Holy Family; in Thibodaux: St. Luke's Church and School, where 4 Holy Ghost Sisters teach 125 elementary and junior high school pupils; and in Morgan City: Chapel of the Most Holy Eucharist.

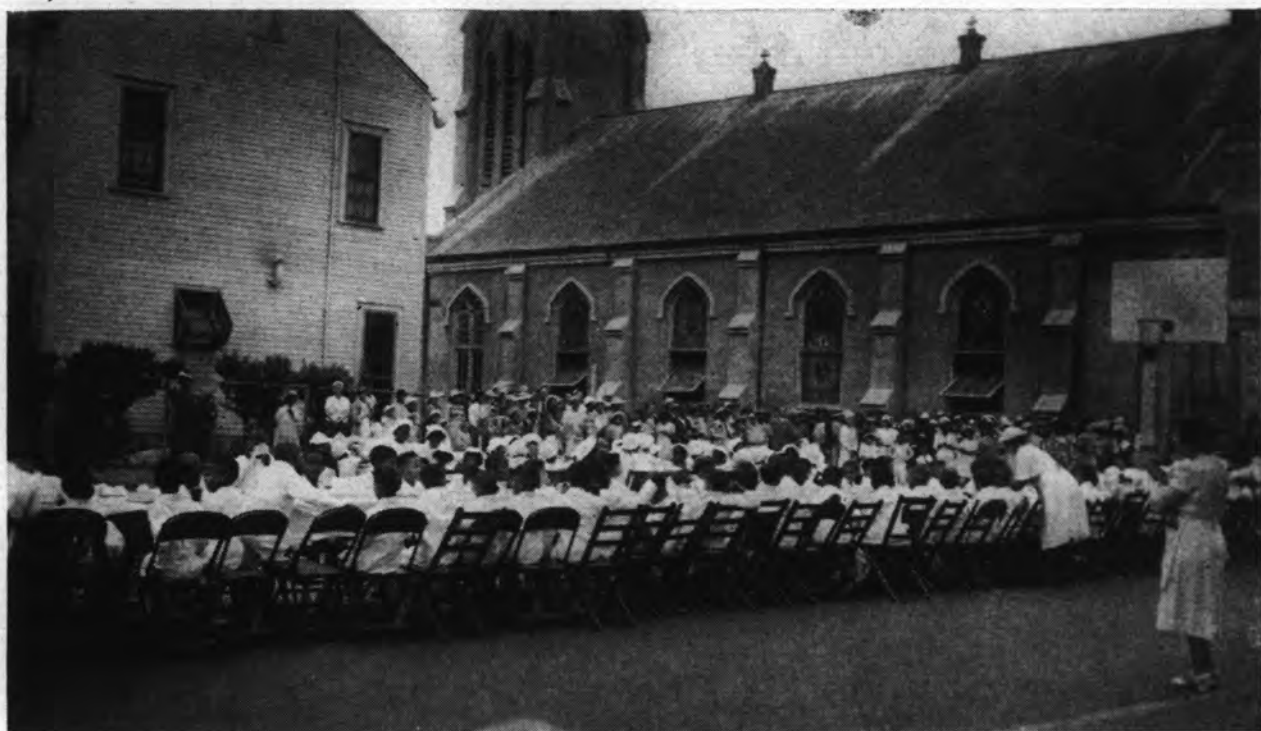
The Benedictine Fathers have charge of St. Francis Xavier's Church and School in Madisonville, where 2 Holy Family Sisters teach 73 pupils, and Holy Family Church and School in Covington, where 2 Benedictine Sisters teach 75 pupils.

The Franciscan Fathers conduct Our Lady of Lourdes Mission at Happy Jack, St. Paulinus' Mission at City Price, and St. Jude's Mission at West Pointe-à-la-Hache. There is

(Continued on page 93)



ST. PETER CLAVER'S SCHOOL, EDGARD, LA.



COMMUNION BREAKFAST FOR 120 CHILDREN AFTER THEIR FIRST COMMUNION
at St. Peter Claver's Church in New Orleans, La.

Proud Boasts of the Crescent City

In regard to the mission work of the Catholic Church among American Negroes, the city of New Orleans, La., which has a Negro population of 149,000, can proudly boast of the following:

1. The largest number of colored Catholics in any city in the United States — 30,000.

2. The largest number of priests — 26 — and Sisters — 186 — devoting their whole time and energy to the promotion of the Negro Apostolate.

3. Eleven colored parishes — more than in any other single city.

4. Corpus Christi Parish, the largest colored parish in the United States, probably in the world (12,000 members).

5. Fifteen Catholic schools with a total enrollment of 4,644 grade school pupils, 972 high school pupils and 703 college students. No other

one city comes even near this mark.

6. Corpus Christi School with the largest enrollment — 1,502 pupils — of any colored Catholic parochial school in this country.

7. Xavier University, the first colored Catholic lay college in this country.

8. The only colored Catholic home for the aged in America.

9. The Motherhouse and birthplace of the Congregation of the Sisters of the Holy Family, the second oldest of the four communities of colored nuns in the United States.

In New Orleans almost everyone will greet the priest on the street and address him as "Father." Men as well as boys still tip their hats to him out of respect for his sacred calling.

Typical of old New Orleans is the fact that Sisters do not have to pay any fare when riding the city street cars and busses.

ARE COLORED PEOPLE RELIGIOUS?

VERY REV. JOSEPH F. ECKERT, S.V. D.

- A Downtrodden People
- Still has Faith in God

Are colored people religious? Often this question has been put to us missionaries in all sincerity. It always has puzzled me somewhat, for in my close association with colored people for over 22 years, I have met only one or the other who claimed to be an unbeliever and who, upon investigation, proved to be the product of some secular University education. Such a "NEW Negro" as he boastingly calls himself, has thrown away religion, for to him it is a barrier to the progress of his ambitious life. Such a "modern" looks down upon those people who are God-fearing and derisively calls them the "Uncle Toms" of slavery days, which should be completely erased from the memory of colored people.

However, as a group the colored people are religious. It is true that more than eight million Negroes in this country have not any church affiliation and unfortunately many are muddled up in dire superstition and religious ignorance; yet, deep at heart, even these are suffused with a natural religious sense, which manifests itself in their innate respect for the Church, for things religious, and finds its marvelous expression in their unsurpassed songs, THE SPIRITUALS. Nothing shows up the soul beneath the black skin so beautifully, to my mind, as do the Spirituals. Only a heart deeply saturated with an intense and lively faith in God could produce these sparkling gems of American music.

Mostly they are the outpourings of prayerful souls, asking God to give them strength and consolation in sufferings as slaves; they are soul-stirring cries for freedom from the abominable chains of slavery. Here I might add that it takes fine, cultured and religious Negroes, such as Roland Hayes, Marian Anderson, or the never-to-be-forgotten chorus of the famous stage play "Green Pastures" to extract fully the innermost finer emotions hidden under the words and chords of music of the Spirituals. White singers, even opera stars, have never been able to sound the depth of the Negro Spirituals.

In recent years I have traveled on Sundays through the countryside of the Southland. All along the highway the eye catches many dilapidated and rickety little churches. One cannot help being edified by the little groups of people, generally dressed up in their Sunday-best clothes, wending their way quietly and reverently to those churches which are filled with worshipers while the stately white churches on the flower bedecked streets of the town are empty. In passing such Negro churches where services are going on, the traveler is deeply touched by the prayers and songs streaming forth through open windows and doors. Often I said to myself: "Here is a truly religious people. What wonderful Catholics they would make, if they only could be reached and taught!"

ST. AUGUSTINE'S MESSENGER

It is often said that the religion of the Negro is of the emotional and revival type only and passes or is forgotten as soon as the exciting meeting is over — that it does not influence his life and transform him into a nobler character. Anyone, however, who has come into close contact with Negroes in their homes or gatherings, will have to admit that many of them lead wonderful lives, the outcome of religious principles and practices.

The other day one of our zealous Southern Bishops paid us here at St. Augustine's Seminary a brief visit. His diocese has a large Negro population. This good Bishop has studied and observed the colored people on his Confirmation trips, visits to their homes and in conversation with them. He summed up his experiences in these words: "Colored people have wonderful and noble souls, craving for religion and the knowledge of God. Even if they are not of our Faith, they lead good lives. If God spares me yet a few years, then I hope and pray to do much



PEACE IN THE EVENING OF LIFE
Inmates of a Catholic Home for the Aged

for them by building churches and schools. They are deserving of our care and love. They always respond so well to our efforts in their behalf. I have such confidence in the power of their prayer that I always ask them to pray for me."

As pastor for many years of a large colored parish in Chicago, I can testify that they, both Catholic and non-Catholic, make their humble homes real shrines where God reigns supreme and not only the commandments of God are scrupulously well observed, but also virtues are practiced in an heroic degree. A fine example of this is given by Elizabeth Adams in her interesting and instructive book, one of the best sellers: "DARK SYMPHONY." If you have not read it, get a copy. It tells the story of herself, seeking for religious truth under great and discouraging difficulties. Incidentally she lets the reader have intimate glimpses of Negro home life. Such homes are by no means rare.

One of the most inspiring occupations of a missionary is to instruct converts. Here he has a golden opportunity



STRENGTH FROM THE BLESSED SACRAMENT

ST. AUGUSTINE'S MESSENGER

to learn the deep religious sense of the colored people and what religion really means when translated into their lives. Here one soon learns the lesson that they may be poor in the goods of this world, but they are rich in the love of God. They will come to the instruction class in driving rain or snow and in scorching heat or biting cold. They will miss their supper, but not the instructions. Their seriousness and eagerness to

ple here? Seldom in the many missions which I have given throughout the country have I met such sincere and religious people. I thank you for giving me this opportunity to preach to such an appreciative and devout people. I will never forget this mission, for it has taught me a great lesson."

A few months ago a Negro, Dr. George Washington Carver, professor of science at Tuskegee Institute,



NEW-BORN IN THE FAITH — A CONVERT CLASS IN CHICAGO

learn encourages the missionary to give the best that is in him for such people. For me these convert instructions will ever remain the most treasured hours in my life. It meant a great sacrifice when I had to give them up.

A few years ago an old Passionist missionary conducted a fine mission in St. Anselm's Church in Chicago, of which I was then the pastor. At the end of the mission he said to me: "Father, do you realize that you have saints among your colored peo-

Alabama, died. Radio and Press of the country spoke of him as the most renowned scientist of the day. Only time will tell what he has accomplished for mankind in the development of the uses of the peanut, sweet potato, soy bean, etc. . . . And yet in the midst of his work and fame, he never lost his simple and childlike faith in God. We know that he arose at 4 o'clock every morning to spend the first morning hours in devout prayer and meditation. He

(Continued on page 93)

A Missionary Reports on His New School

WILLIS F. DARLING, C.M.

"Greater accomplishments yet remain. That ideal of every Catholic parish, a Catholic parochial school, taught by the Sisters, must become a reality."

These words were addressed to the parishioners of Holy Family Church in Cape Girardeau, Mo., on December 23, 1940, three months after the dedication of this new colored mission. Last September (1942), through the help and encouragement of our beloved Archbishop, Most Rev. John J. Glennon of St. Louis, the Catholic Rural Life Conference, and other friends of the Negro Apostolate, the dream of a colored Catholic school in Cape Girardeau became a reality.

On the first day of school every colored Catholic child of school age in Cape Girardeau was enrolled. An equal number of non-Catholic children registered, bringing the total to thirty-eight pupils. Since then there have been fifteen additional registrations, but the loss, due to war work, has nearly kept pace. The present enrollment in Holy Family School is forty.

Fortunately all pride is not sinful, because we are very proud of our school and the progress made since September. We boast of a very active Parent-Teacher's Association, which has successfully sponsored 3

Musical Teas, at which the children furnished the music and the ladies served the tea.

We can also justly take pride in a Harmonica Band of 20 members, and a Rhythm Band of 18 younger children. A choral club, under the direction of Mrs. Henry Adams, has won enough recognition to sing over the radio.

Besides intellectual, spiritual and cultural food, children need material food also. That practical problem is not neglected. One of the ladies of the parish serves delectable lunches in our own school cafeteria. The parade back to the serving door for "refills" bears testimony to the quality of the meals as well as to the capacities of healthy, growing children. "A healthy mind in a healthy body" is our motto here at Holy Family School.

The good Sisters of Loretto have charge of our school. For a hundred years members of this order have taught in Cape Girardeau. Many of the older colored Catholics remember how in years past the Sisters faithfully gathered the little children together for religious instruction. Hence it is fitting that their zealous endeavors of past years be crowned with the joy of full participation in the Negro Apostolate in Cape Girardeau.

Well, well and well!! I am glad to be able to welcome you to this gossippy page once more. That is, as long as it, meaning the page, does nothing further than make us new friends out of strangers, and make closer to our hearts the friends that are. Wherefore let us proceed.

Visit of Chaplain Bowman

We were glad to see Lieutenant John Walter Bowman, S.V.D., with us for a short visit. He hails at present from Fort McClellan, Alabama, where he chaplains the medical division.

Father Bowman was educated and ordained at St. Augustine's Seminary. He has been stationed at Dusan, La., and at Lafayette, La., since his ordination. He held us enthralled, as it were, with his stories of army life, of its joys and hardships. His pleasing conversation showed him a very thorough observer of human character.

We, who were privileged to have the chance to speak to him, enjoyed hearing of his life as army chaplain, of his duties and tasks. Unfortunately, his visit was of short duration, but nevertheless, our good wishes sped him on his way.

Alabama Contingent

One day I was gazing abstractedly out of the window, during a lull in my studies, a big black car swung into the entrance, closely followed by another car of a lighter but solid color. They came purring down the cinder path and stopped by the side door of the Major Seminary building.



FATHER JANSSEN'S STATUE
IN OUR PARK



Looking out of the door, whom should we see but Father Joseph Hennessey, S.S.J., pastor of St. John the Baptist's Church in Montgomery, Ala.

With him was Father Leo Farragher, the Catholic Chaplain of Tuskegee Institute, Tuskegee, Alabama. We welcomed the Rev. Fathers gladly, and soon found out the reason for their journey into our section of the South. They were driving their girls' basketball team down for a number of games in the region of the Gulf Coast. Among others, their schedule called for games in Bay St. Louis itself, as well as in New Orleans.

We met the team, a fine bunch of youngsters, several of them Catholics. Talking with them was interesting and refreshing to minds dulled by the continued application to books on deep subjects. They were high school girls, and for most of them this was their first trip down to the Gulf Coast.

These happy visitors of an afternoon attended the devotions in our main chapel, and shortly after took their leave with many good wishes from us for the success of their trip.

Spook Island

This was the name of a play that the Sophomores gave for our entertainment. The actors were the following: the hero, Leonard Davis; the rest of the cast, Alexander Angel, Frederick Honore, Linwood Singleton, Tilden LeMelle, Linus Coignet, Melvin Robert, Thomas Wilson, Walter Simmons. The play was very interesting and enjoyed by all.

"If I Were King"

We were all greatly entertained by this picture starring Ronald Colman.

inany News

ROAD CAST from
Seminary, Bay St. Louis, Mississippi
tholic Negro Seminary in America



It was based on the life of a fifteenth-century French poet. Rising from a state of poverty to that of a high-ranking court official, he had his brief day, as the picture went, and made his enduring mark on the lives of the many people with whom he came in contact.

Choir Sings

One Saturday in January, we were suddenly greeted with the news that instead of the regular Sunday order to which we were accustomed, we would have a different one. The main singers in the choir would journey via our big truck to the fair city of Biloxi and sing the plain chant for a High Mass in the Church of the Nativity of the Blessed Virgin Mary.

First we practiced. Two choirs were really combined for this occasion. The Major Seminary choir with the exception of one disabled member, and the ace singers of the Minor Seminary choir. This made eleven in all.

Shortly after practice we piled into the truck and settled down for the trip along the beautiful coastline of Mississippi. We arrived safely, but found to our surprise that there could be no High Mass, but that we were to sing plain chant for a solemn Low Mass to be celebrated by His Excellency, Bishop Griffin of Springfield, Ill. So we sang, our voices for the first time filling the lofty nave of this picturesque old church.

After the Mass we were treated to a little refreshment by the kind Sisters of Mercy who accommodated us in the kitchen of the school next door to the church.

After arduously gathering the members of the choir into one group, we again set out, this time for home. We reached it safe, but famished, and hav-

ing put up the truck, we immediately regaled the inner man, for is not the laborer worthy of his hire?

Rev. Father Walsh, M.M., Lectures

Rev. Thomas Walsh, M.M., a native of Kokomo, Ind., visited his fellow Kokomo-an, Father Leo Woods, here at the Seminary in February. Father Walsh was on his way to Chile, a new Maryknoll mission field.

Late in the afternoon, Father Walsh agreed to address the community in the auditorium. He told us about his trip to China, where his Society has most of its missions. He likewise discussed the conditions that led to the expulsion of these missionaries from their posts of many years. These men were encouraged to turn their energy to another field of endeavor, namely, South America. Father Walsh figures among the large number sent to that land.

He was full of hope and faith that his new mission field would be a success and blessed by the grace of God. Though the difficulties would be many, the future nevertheless looked bright, for the people are already based in Christianity and Catholic at heart and in spirit.

Father Walsh finished his short talk by answering a few questions that came from the assembled community. He was furthermore assured of our prayers and good wishes for his future work.

**All of us here
 wish all of you
 the joys of a
 HAPPY EASTER!**



OUT AT HOME PLATE!
 The baseball season is now in full swing here at St. Augustine's

AN OPPORTUNITY AND A CHALLENGE

RUTH TAYLOR

A few weeks ago I made a trip to some of the National Youth Administration training centers. Up to Quoddy Village, out to Wilberforce and through Ohio and Illinois. It wasn't just a show inspection — I really looked for flaws and I talked, not only with those in charge and with students, but with people in the community; and I want to tell you what impressed me most in the work.

In these war-training shops, there is what the Negroes have always wanted — no discrimination, an opportunity to train, excellent equipment, unexcelled leadership — and a thorough training for a future career.

Those who are taking these courses are doing good work and are happy, well balanced youth — but do enough Negroes realize the full extent of the opportunity before them?

Let's face the facts as they are. We all know the Negroes have been discriminated against in industry — but can we truthfully say it was altogether because of race prejudice? Wasn't it because too many Negroes had lacked training not merely in mechanics but also in shop practice?

Every boy or girl who completes his National Youth Administration training can go out from the shops, not only prepared to earn a living in industry, but prepared to be a good advertisement for the race, to open new doors to the employment of Negroes by proving that he or she is a careful, conscientious, reliable

worker. In helping themselves they can help others.

That is what I thought when I watched the girls in the machine shop at East St. Louis and listened to their carefully modulated, clear and intelligent explanations of what they were doing and why; when I watched the Negro boys on the Student Council at Quoddy, elected by their fellow students who were predominantly white; and when I talked to as keen a group of youngsters as you could find anywhere, in a forum at Wilberforce University.

The National Youth Administration has given to Negro Youth an opportunity to help themselves and their people. It is up to Negro Youth to meet the challenge and make the most of the opportunity.



PRAYER LEAFLETS FREE

Mr. Charles A. Bittighofer, 110 Atlantic Ave., Atlantic City, N. J., is now fulfilling a solemn promise he made that if a very dangerous operation he was compelled to undergo was a success, in thanksgiving he would do all in his power to spread devotion to Our Mother of Sorrows and St. Mary Magdalen. Mr. Bittighofer has very kindly offered to send, without charge, to all readers of this publication, a copy of the prayers to which he attributes a remarkable personal recovery. He will also enclose a copy of his recently composed "Prayer to the Holy Family for Our Boys in the Service," which bears the "Imprimatur" of the Bishop of Camden, N. J.; also a copy of an inspiring poem entitled: "My Rosary Beads." Kindly enclose in your letter a stamped, self-addressed envelope.



A missionary Sister teaching her young African pupils the game of "Blindman's Bluff"

WHAT A PITY!

FATHER HAROLD RIGNEY, S.V. D.

Catholic Mission Accra, Gold Coast, Africa

"Now, children, which day of Holy Week did you like best?" asked Sister Canisius of the mission school of Kpandu, Gold Coast, Africa. Sister wanted to find out how much these little African tots of the third standard (grade) understood about the ceremonies of Holy Week which had just passed.

"As for me," said bright-eyed little Victoria, "I liked Holy Thursday best, because on that day everything in the church was white."

"No, no, Sister," cried impetuous Ket, "Holy Saturday was the most beautiful day of Holy Week."

"Yes, yes," chimed the rest of the class, including Victoria, who had suddenly changed her mind, "Holy Saturday was the most beautiful day of Holy Week."

"But, why do you say that?" asked Sister Canisius surprised at the earnestness of the class in their reply.

"Because," explained Ket, the spokesman of the class, "on last Holy Saturday, we saw clearly how Jesus died and how He arose from the dead."

"You did?" asked the puzzled Sister. "How did you see such wonderful things?"

"Well," continued Ket, "before the Mass began three Fathers came out in front of the altar and, Sister, they died. We saw them die. They fell down, flat on their faces on the first step of the altar. We were so surprised and we were so sad because we loved the Fathers. We wept and all the people in the church wept because they, too, loved the Fathers. We then prayed and all the people prayed and then, Sister, the three Fathers arose from the dead just as Jesus had risen. Oh! Sister, we were so happy to have the Fathers with us again. We then really saw, with our own eyes, how Jesus died and rose from the dead."

Sister Canisius stood speechless for a few moments. The children, quick to read faces, wondered at Sister's astonishment. A painful doubt crept into their little minds.

"What," said Victoria, "did the Fathers not really and truly die?"

"Did the Fathers just fall down and get up without dying to show us how Jesus died and arose?"

— — "Oh! Sister, what a pity! The Fathers should have really and truly died and then should have arisen again to life. That would have been much better."



"Quote and Unquote"

- What Others Are Saying Of
- And About the Negro

"Much of the communist work among the Negroes of the South is carried on with attempted secrecy, with the result that few people realize the extent to which the Communists carry their program of race hatred. . . .

"... Of course, the Communists take great pains to conceal from the Negroes the fact that Communism is materialistic and atheistic and opposed in principle and practice to Christianity. The Negro is told that Communism is the application of Christian teachings and that he can embrace Communism without sacrificing his religion. . . .

"Have the Communists succeeded to any considerable extent in winning the Negro to the cause of 'Red' dictatorship? It is a tribute to the patriotism, loyalty, and religion of the Negro that the answer to this question is in the negative. . . ."

Rep. Martin Dies
in "The Trojan Horse in America"

"We look upon the Negro troops as part of the United States Army and we would not be so presumptuous as to place any bar against any form of assistance to the defense of this country. We have been assured by your generals that these men are good soldiers."

Francis M. Forde
Australian War Minister

"While our cause is not a popular one, nevertheless it is a just one, and with

a zealous group of representative citizens our crusade to educate public opinion to respect human rights and to break down unjust discrimination against the Negro race will, with God's help, go forward to success."

Joseph T. Ryan
Chief Justice New York City Court
President Irish-American Committee for Interracial Justice

"We not only challenge racism. We not only condemn it. We pledge ourselves here and now to fight it with every honest and legitimate weapon until we have finally licked this infamous thing."

Prof. John J. O'Connor
St. John's University, Brooklyn, N.Y.

"We cannot afford to divide the energies of our people or to weaken our united effort by paying tribute to Ku Kluxism, Nazism or any other un-American doctrine which would make one man subject to another because of his race, color or religion."

Rep. John W. McCormack
Washington, D.C.

"There is a balance of power in freedom because it is applicable to all without regard to class, color or creed. Without equal rights for all there is no freedom for any — no liberty, just license to oppress for a favored few."

Ruth Taylor
New York City

"AS YOU WERE"

JOSEPH BUSCH, S.V. D.

By those words an officer cancels an order to his men. He tells them to ignore it and to act as if it had not been given. It's an easy way for him to revoke or recall a command that was incorrect or out of place.

When we have given scandal, issued wrong directions to others and by our words or evil actions led them off the straight, narrow path to heaven onto the broad, crooked road to hell, we owe it to them to say, "As you were!" i.e., "Pay no attention to my evil words. Act as if you had not seen my wicked deed. Blot the bad example out of your mind." We owe it to them, indeed, and no one may say, "Am I my brother's keeper?"

Each one of us is a force for evil or for good. We are not so isolated that we are merely evil or good to ourselves; neither are we so insulated that we are proof against the evil or good that others do.

It's not easy to change for the better and by our actions to cry out, "As you were!" to those we scandalized. Yet it has to be done. All make mistakes that have to be neutralized or erased lest harm come to others. I said *all* do wrong. Some holy men and women, saints of God, seldom failed. Jesus and Mary never did. Each action of theirs pleased God and they never had to worry about giving scandal (the Jews had no solid reason to be offended at what they said or did), they never had to say, "As you were!"

To help us the Holy Spirit wrote about Zaccheus sliding down the sycamore tree and receiving with

great joy the good Master into his house. All began to murmur, "He has gone to be the guest of a man who is a *sinner*." The poor sinner—or should I have written, the *happy* sinner?—must have heard them talk for he bravely charges them, "As you were!" Turning to Jesus he declares with a generous heart, "Lord, I'm going to give half of my goods to the poor and if I cheated anybody, and I know I did, I'll pay back twice as much, no, not twice as much but four times the amount." When the Apostles heard this word they must have felt like clapping their hands and shouting, "Three cheers for Zaccheus!" He deserved them because he had the courage to undo the evil he had done and to become a force for good.

Jonas preached. The men of Nineveh believed. The king laid aside his rich robes, put on rough garments and sat in ashes. An edict goes forth, "Let neither men nor beasts, oxen nor sheep eat anything: let them not feed, nor drink any water. And let the men and the beasts be covered with sackcloth, and cry to the Lord as loud as they can, and let them turn everyone from his evil way and from the iniquity that is in their hands. Who can tell if God will turn, and forgive: and will turn away from his fierce anger, and we shall not perish?"

The merciful Father in heaven saw their works proclaiming, "As you were," and understood that they were *really* turned from their evil way. His heart was filled with pity and, as the angels rejoiced, He had mercy with regard to the evil which

ST. AUGUSTINE'S MESSENGER

He had said that He would do, and He did it *not*.

"As you were!" is heard in the house of Simon when the woman with many sins washes the feet of Jesus with her tears, wipes them with her hair, kisses them with her lips and anoints them with her ointment.

It reaches us amid the sobs of Peter. He wept bitterly. With what force it strikes us from the cross, "Don't you fear God seeing you are about to die? We are getting what is coming to us, but *this* man has done *no* evil." The good thief pub-

licly retracted. He plainly teaches us not to despise the sinner. Tomorrow he may change and put us to shame; tomorrow he may acknowledge that it is an evil and a bitter thing to have turned one's back on the Lord; tomorrow his conduct may emphatically insist, "As you were."

During the holy season of Lent, especially in Holy Week, we ought to thank our Crucified Saviour. *His* grace enables us to counteract our bad influence on others. *He alone* makes it possible for us to say, "As you were!"

"The Catholic program of interracial justice may be stated simply as an application of the Golden Rule"

Most Rev. Paul C. Schulte, D.D.,
Bishop of Leavenworth, Kans.

RESURRECTION

ARTHUR C. WINTERS, S.V. D.

Ah, the winter may be long,
And the winter may be cold,
But the nervy blade of grass
On some undulating wold,
With spring-vigor newly born,
Raises greenness, clear and thin,
Whispering to the passing frost —
"Once more — I win."

Though the earth receives our dust
As a portion of its own;
Though our grave be long obscured,
And with grasses overgrown;
Hope is planted where we lie —
Christ has something more to give,
And each rising form shall cry —
"Once more — I live!"

APRIL'S SAINTS

April 3 — St. Benedict the Moor

Benedict was the son of Ethiopian slaves and was born in San Filadelfo, Sicily. At an early age he was freed by his master and joined a group of hermits who embraced the Franciscan rule. They soon chose him for their superior and he performed this office for twenty-two years. Later when Pope Paul IV dissolved the little congregation, Benedict then joined the Franciscan house at Palermo, which he reformed and later ruled until his death in 1589. He was canonized in 1807. Pray to him for all Negro missions.

April 4 — St. Isidore

Spain is rightly called "the Catholic Kingdom" and today we honor one of her sons who contributed no small share in helping Spain acquire this glorious title. He is the great bishop and doctor of the Church, St. Isidore of Seville. The squares of many of the Spanish cities are adorned with four statues erected to three brothers and a sister: St. Leander who was bishop of Seville, his brother St. Isidore whom we honor today, the other member of the family, St. Fulgentius who was bishop of Carthage, and the sister St. Florentina, a nun. Pray to St. Isidore that the spirit of true Christian piety may flourish in all families.

April 5 — St. Vincent Ferrer

Once more Catholic Spain presents one of her sons for the homage of the universal Church in the person of St. Vincent Ferrer. This fourteenth-century saint distinguished himself in the Dominican Order both by his learning and piety. He was a very zealous and tireless preacher and God blessed his labors with remarkable miracles and conversions. Thousands of Christians returned to the Sacraments while great



THE RESURRECTION OF CHRIST
By rising from the dead Christ proved His Divinity and the absolute truth of His teachings

numbers of infidels were converted to the true religion after hearing his sermons. He is often referred to as "the angel of the Judgment" for that was the general theme of most of his sermons. Pray to him for all missions both at home and abroad.

April 17 — St. Anicetus

The eleventh successor to Peter in the See at Rome and an ardent defender of Catholic doctrines against such heretics as Valentine and Marcion, such is a brief description of the second-century pope and martyr whom we honor today. Just as in the second century, so now in our own time Christianity is passing through a stormy and perilous period. Ask St. Anicetus to obtain strength and blessing for the present successor in the chair of Peter, Pope Pius XII.

April 28 — St. Paul of the Cross

It is a remarkable fact that God raises up special souls at appropriate times in order to confound the pride and falsehood of the times. To defend and spread His teachings God raised up in the eighteenth century the humble Italian whose feast we commemorate today, St. Paul of the Cross. He founded the Congregation of the Passion (Passionists), whose members vow to propagate devotion to the Passion of our Lord. On Easter Sunday we rejoice with our risen Saviour as the Conqueror of Death. Today we honor one whose whole life was animated with an ardent love for our Lord crucified. Pray to him that all who suffer in these times may acquire a true understanding and appreciation of the cross.

"St. Augustine's Messenger"
delivered by mail to your home
\$1.00 a year



With our SVD Fathers on the Colored Missions

Third Class of Converts

Yazoo City, Miss. — Father Peter deBoer recently baptized his third class of converts in the new St. Francis of Assisi Church. Last August Father baptized seven adults. In October twenty-four of the school-children were baptized, and now seven more adults have received the Sacrament of Baptism.

Three years ago when St. Francis' Mission was first opened there were only two colored Catholics in Yazoo City. Today there are forty.

Converts Under Instruction

Meridian, Miss. — Father Anthony Jacobs and his assistant, Father Andrew Staricek, are instructing ten converts in preparation for their reception into the Catholic Church. The Sacrament of Baptism

will be administered to them on Holy Saturday in St. Joseph's Church after the blessing of the baptismal font.

Father Jacobs reports that St. Joseph's School has really grown this year. For the last school year it had an enrollment of 441 pupils; this year it has an enrollment of 510 pupils.

Campaign for Vocations

Father Clarence Howard spent most of the month of February conducting a vocational campaign for the Priesthood and the Brotherhood in Southwestern Louisiana. He visited schools in the following places, giving vocational talks and showing moving pictures of St. Augustine's Seminary: Abbeville, Breau Bridge, Broussard, Bellevue, Ca-



ST. JOSEPH'S SCHOOL, MERIDIAN, MISS.

ST. AUGUSTINE'S MESSENGER

rencro, Church Point, Crowley, Dudson, Eunice, Grand Coteau, Glencoe, Lafayette, Lebeau, Leonville, Mouton Switch, New Iberia, Opelousas, Rayne, St. John, Cade, and St. Martinville.

Are Colored People Religious?

(Continued from page 82)

had made the words of St. Paul his own: "I can do everything in Him who strengthens me." His great friend Booker T. Washington, the outstanding Negro leader and founder of Tuskegee Institute, was of a similar type.

Yes, colored people as a group are *religious*. They have kept their faith in God. That is the reason God loves them and keeps them contented and happy, though, humanly speaking, no people have more reason to be embittered and rebellious for the injuries and injustices sustained for centuries, even today, than they. Perhaps God has some special destiny for them. Perhaps God wants to demonstrate that suffering and hardship can be a blessing in disguise. Who knows?

At any rate, there is no more promising mission field today here in America than among the Negroes. Let us help the missionaries to establish more churches and schools for them. Let us have more missionaries, priests and Sisters, to bring these lovable and religious souls to Christ, so that He may not have lived and died in vain on the Cross.

Have you heard of our

ANNUITY PLAN?

Write now for a free copy of our booklet:
"HOW TO INVEST"

Rev. Father Director
S.V.D. Annuity Dept., Bay St. Louis, Miss.

New Orleans Apostolate

(Continued from page 78)

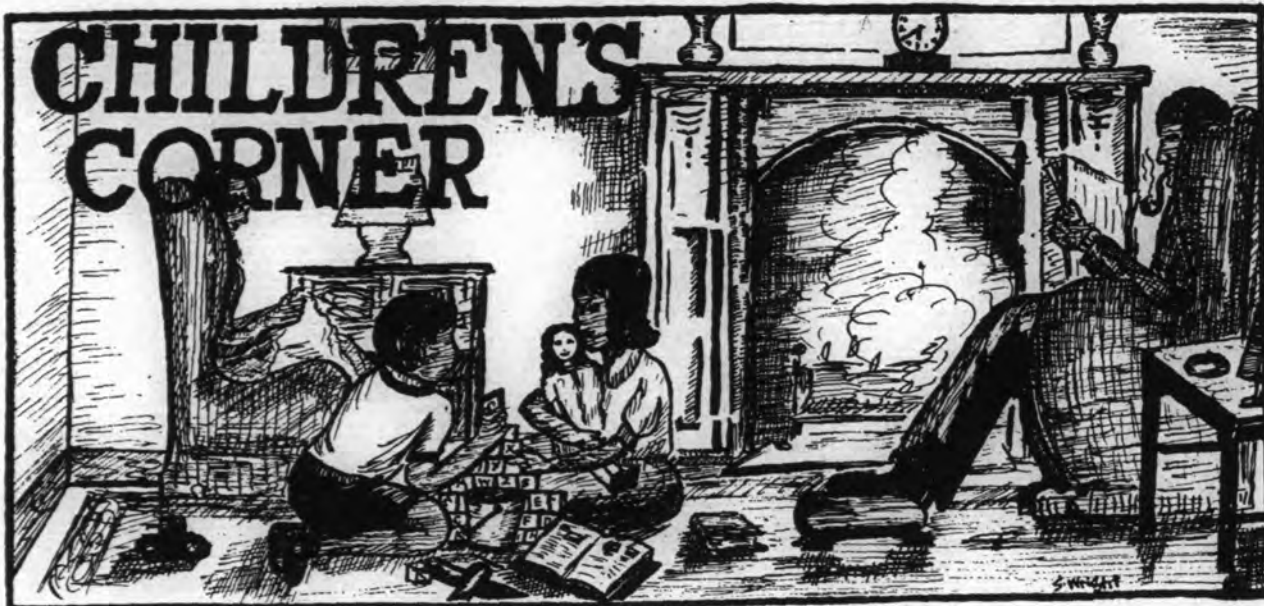
a small school at each place with a total of 5 lay teachers and 155 pupils.

The Divine Word Fathers have mission stations in Phoenix (St. Sophie's), Davant (Bl. Martin's) and Bohemia, La. (St. Joseph's), and there are schools at Davant and Bohemia which have a combined enrollment of 157 children taught by 3 lay teachers.

There are also four other Catholic rural schools for colored children in the Archdiocese: Holy Family School in Mandeville conducted by 3 Sisters of the Holy Family (36 pupils), St. Joseph's School in Convent, La., conducted by 3 Sisters of the Holy Ghost (117 pupils), St. Joseph's School in Myrtle Grove conducted by 3 lay teachers (140 pupils), and St. Peter Claver's School in Edgard conducted by 4 lay teachers (234 pupils). These are attached to churches which have mixed congregations of white and colored Catholics.

Charitable institutions for Negroes are represented in the Archdiocese of New Orleans by Lafon Old Folks Home of the Holy Family, founded in 1848, St. John Berchmans' Asylum for girls (1867) and Lafon Boys' Home (1893), all three of which are conducted by the Sisters of the Holy Family, who also have their Motherhouse and Novitiate in New Orleans.

All in all the Negro Apostolate in the Archdiocese of New Orleans has made fine progress. Congratulations to the Most Reverend Archbishop, the clergy, the Sisters, and the splendid lay teachers!



My dear Boys and Girls:

I want you to do something. If it is night when you read this, start tomorrow morning; if it is morning, then start *right now* and count all the comic books which you see children reading during the day. Count *every one*; if you have any, count those in too. And I'll bet you will be surprised when you start counting all the children who read comic books. So many children do read them. And what do they get out of them?

Now ask yourself what you got out of the last comic book you read. Did it help you with your studies? Did it make you want to be a better boy or

girl? Did it make you really laugh? I hardly think so.

People call them "funny" books. A few of them are funny. A few of them have good, clean, funny pictures. But *very many* of them are NOT funny, no, not by any means! To begin with, many comic books have bad pictures which are not nice to see. Many are full of gangster robberies and murders. Many are just plain trash.

And children read these things morning, noon and night; and some of them try to do the very things which they see bad people do in the funny books. Of course, if they keep that up, they will become bad, too. Now, if instead of



CATHOLIC BOY SCOUTS OF ST. NICHOLAS' SCHOOL, ST. LOUIS, MO., ON AN OVERNIGHT CAMPING TRIP

ST. AUGUSTINE'S MESSENGER

seeing *bad* people and *bad* things in the comic books children could see *good* persons and *good* things, then they might try harder to be good like those good people. Well, children *can* see good persons and good things in comic books, and I know just the thing! It is called "TIMELESS TOPIX."

TIMELESS TOPIX is a sort of comic book. It has eight pages of colored pictures, and it is going to get bigger. It comes out every month, and each time it tells a different story in its pictures. In November it told the story of the Theban Legion, how these soldiers had been loyal to the Roman Emperor, but because they were Christians the Emperor ordered them to be killed. In December it showed the life of St. Stephen, how he was stoned because he preached about Christ. In January it showed the life of Father Damien, how he went to live among the lepers on a tiny island away out in the Pacific Ocean, and how he worked for them and helped them until he became a leper and died. In February it told the story of St. Joan of Arc; last month and this month it shows the life of St. Francis of Assisi, and next month it is going to tell us all about Don Bosco, the Saint who did so much for little boys.

And TIMELESS TOPIX is so *cheap*, only TWO CENTS a copy! But it can be bought only in packages of 25 copies or more. So get other children interested in TIMELESS TOPIX, and ask your teacher please to order some copies just as soon as 25 children pay her two cents apiece. Orders should be sent to

REV. LOUIS A. GALES
Catechetical Guild
128 E. Tenth St.
ST. PAUL, MINN.

I have seen TIMELESS TOPIX and it is *good*; just the thing for boys and girls, and grown-ups, too. So get your copy and enjoy reading and seeing what real, live heroes have done, and what YOU can do, too!

MY MAIL BAG

Dear Father Howard: I am writing this letter to tell you how much I have enjoyed ST. AUGUSTINE'S MESSENGER. I know my subscription is coming to an end soon, but I am going to try to take it again, so I may help your Colored Missions.

I always bring the MESSENGER to school so the other children can also read it. I am in the 8th grade of St. Thomas Aquinas School.

I will pray very hard for you and your wonderful work that you have done, and I hope that you will continue your good work. Sincerely yours,

Flora Kelly, age 13
121 N. LaVergne Avenue
Chicago, Illinois

It makes me happy to know that you enjoy reading the MESSENGER. It is very kind of you to let the other children read your copy. Thanks for wanting to help the Colored Missions, Flora, and thanks for your prayers. Write again.

Dear Father Howard: I am a girl 11 years of age, and I am in the 6th grade at Holy Family School. My teacher's name is Sister Mary Rose de Lima.

I am helpful to my mother at home.

When I was going to and coming from the Centennial Celebration of the Sisters of the Holy Family last November I passed by the Seminary; it was beautiful on the outside.

I go to Mass every Sunday and Holyday of Obligation. Respectfully yours,

Evangeline Z. White, age 11
P.O. Box 623
Apalachicola, Florida

I am glad that you are helpful to your mother, and that you go to Mass regularly. Keep it up. Yes, the Seminary is beautiful on the outside, but the next time you pass this way stop and let us show you how nice it really is.

Dear Father Howard: We are very sorry you were not here to see us get baptized. We were very happy to be made Catholics, in fact, it was the happiest day of our life. We like our Religion very much and we are not sorry for being Catholic.

Going to school this year has been more fun than the other two years, partly because we are Catholics, and partly because this is our last year in grammar school.

We save all the pictures that come out of ST. AUGUSTINE'S MESSENGER each

ST. AUGUSTINE'S MESSENGER

month and put them in a scrapbook. Very truly yours in Christ,

Children of St. Francis' School
per Rose Jane Hardy
Yazoo City, Mississippi

I should indeed like to have been with you on that memorable day. Try to remain always as good and as pure as you were at that moment of Baptism and you will never in your life be sorry you are Catholic. God bless you!

MISSION-GRAPH CONTEST

The winning Mission-graph this month comes from Louisiana. Here it is:

Mission Chapel at Mouton Switch

St. John Vianney's Catholic Chapel sits on a hill, near the side of a country lane about 5 miles from Lafayette, La. The chapel and the two-room schoolroom near it are both painted white and look very nice. One can see many cultivated fields and the traffic of a highway from St. John's hill.

Inside the chapel everything shows that it is a Catholic place of worship. Beside the main altar there is a statue of the Blessed Mother and one of St. John Vianney. The Way of the Cross is made of small pictures. There is an organ for the choir's use.

The priest, one of the S.V.D. Fathers, comes on Sundays and Holydays for the

Holy Mass. He also teaches Catechism and performs the duties of parish pastor.

On the morning I attended Mass at the chapel, it was cold and foggy, but there were 220 persons at church, and many received Holy Communion. After Mass Father Maxine Williams baptized a baby.

The people out there were very friendly and I enjoyed my visit to St. John's very much. I hope the day will come when each person that wants to go to church will have a church to go to.

by Elizabeth M. Chretien, age 10
Box 445, Lafayette, Louisiana
(Holy Rosary School)

What ten-year-old Elizabeth has done, others can do. So get busy, Boys and Girls, and send in a Mission-graph. Here are the rules:

RULES

1. Your Mission-graph must not exceed 200 words.
2. Your name, age, address, grade and school must be written at the end of each Mission-graph.

I hope all of you will have a very HAPPY EASTER! Ask the Risen Saviour to help us make Him known and loved better among the 13,000,000 Negroes in the United States.

FATHER HOWARD, S.V.D.
Bay Saint Louis, Mississippi

NOVENA TO OUR MOTHER OF PERPETUAL HELP

Held at St. Augustine's Seminary — May 1-9

Intention: For Universal Fairness

Dear Friends:

Every American should have memorized, at least by now, the pledge of allegiance to his flag and country: "I pledge allegiance to the Flag of the United States of America and to the Republic for which it stands, one nation indivisible with liberty and justice FOR ALL." A noble pledge to a noble country, indeed!

But whereas this "liberty and justice FOR ALL" is set out in bold face, the execution of it falls far short of this noble principle, and makes it a theoretical, rather than a practical, tenet as it should really be.

Complaints are constantly being made of the lack of liberty and justice FOR ALL, but with little, and, indeed, reluctant, effect.

Join us in this Novena. Pray together with us during these nine days. Send in your intentions and they will be included in the prayers of the Fathers, Seminarians, Brothers and Students.

Mail your intentions to

ST. AUGUSTINE'S SEMINARY, BAY SAINT LOUIS, MISSISSIPPI

Now that human means at best are making but little and slow progress, the best recourse is to prayer. Because, after all, before the goodness of men can be made manifest in external good deeds, their hearts must be changed first. This change is efficaciously effected through constant prayer.

This month, let us make this the intention of our novena to Our Mother of Perpetual Help; namely, justice and fairness toward ALL.

O MOTHER OF PERPETUAL HELP,
GRANT THAT THERE MAY BE AN
EQUAL DISTRIBUTION OF JUSTICE
AND FAIRNESS TO ALL CITIZENS OF
THE UNITED STATES OF AMERICA.
AMEN!



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Mission Mass League

St. Augustine's Seminary

BAY SAINT LOUIS, MISS.

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For GOD and for COUNTRY!

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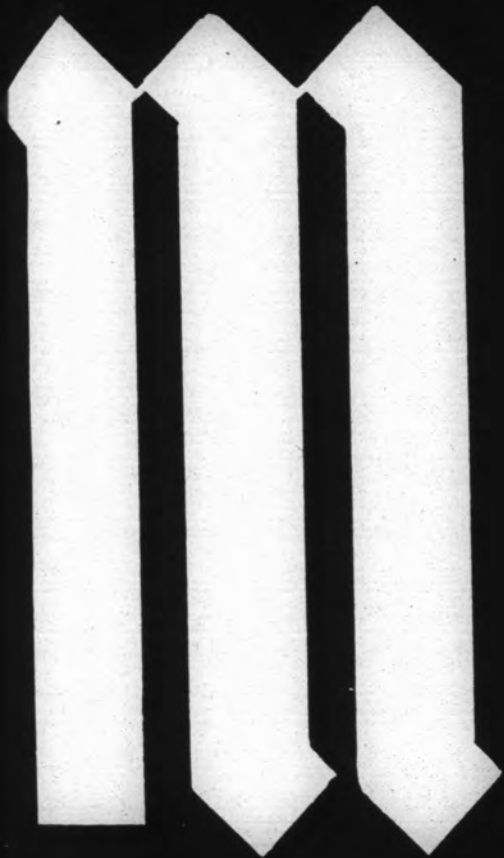
**Attention,
Mr. and Mrs. America —**



- ◆ You are probably earning more money now than you have ever earned before. It would be wise for you to save some of it for the time when wages will not be so high.
- ◆ A good way to save those extra dollars and cents for the future is to invest them in United States War Stamps and Bonds. You help your country's war effort and provide for your own future.
- ◆ A good way to practice charity during this war is to give United States War Stamps and Bonds to the missions and the missionaries and to the religious institutions which train and educate these missionaries. You place your money in the service of God and Country.

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Bay Saint Louis, Miss.

St. Augustine's

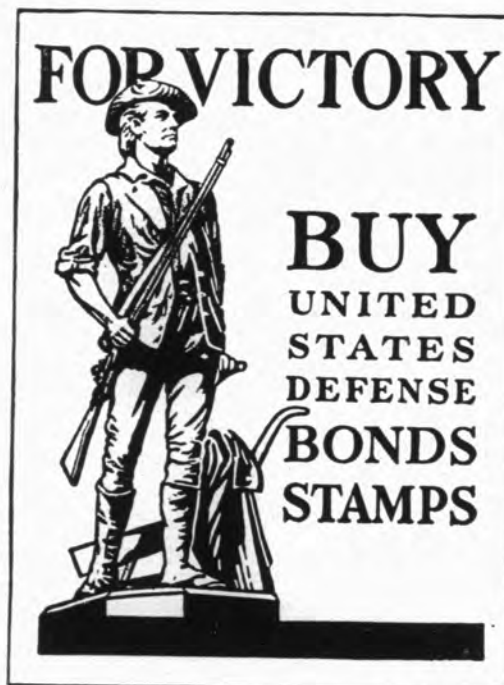


ON HIS WAY TO NOTRE DAME CHURCH, ST. MARTINVILLE, LA.

For GOD and for COUNTRY!

★ ★ ★

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Bay Saint Louis, Miss.

St. Augustine's

M

ESSENGER

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DAY ST. LOUIS, MISS.

Vol. XXI, No. 5
MAY, 1943

Postmaster: See inside cover



ON HIS WAY TO NOTRE DAME CHURCH, ST. MARTINVILLE, LA.

MILLIONS OF SOULS TO BE SAVED!

MORE AND MORE PRIESTS ARE NEEDED IN THE NEGRO MISSIONS OF THE U. S. A.

Courageous American Boys and Young Men who are not afraid of sacrifice and hard work and who would like to become **Missionary Priests** are invited to write to

REV. FATHER PREFECT
St. Augustine's Seminary
BAY SAINT LOUIS, MISS.

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BOYS

15 years old and over

who desire to become

RELIGIOUS LAY BROTHERS

in the

SOCIETY OF THE DIVINE WORD

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St. Augustine's Seminary
Bay St. Louis, Miss.

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MESSENGER

ESTABLISHMENT OF NEGRO CLERGY

A Catholic Negro magazine, published monthly, except July, at Techny, Illinois, by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

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Editor: CLARENCE J. HOWARD, S.V.D.
ST. AUGUSTINE'S SEMINARY BAY SAINT LOUIS, MISS.

Volume XXI

MAY, 1943

Number 5

Editorial: JOSEPHITE FATHERS' JUBILEE

The largest band of priests laboring in the Negro Missions of the United States today are the Fathers of the Society of St. Joseph of the Sacred Heart, popularly known as the Josephite Fathers. This month the Josephite Fathers celebrate the Golden Jubilee of their establishment as an American missionary society.

Originally the Society of St. Joseph was founded in Mill Hill, England, in 1866, by Father Vaughan, later Cardinal. The first Josephite Fathers came to this country in 1871 and began ministering to the spiritual needs of the colored population of Baltimore, Md. In 1893 the Josephite Fathers then in America established themselves as an independent society the better to carry out their intention of devoting themselves entirely to mission work among the Negroes of the United States.

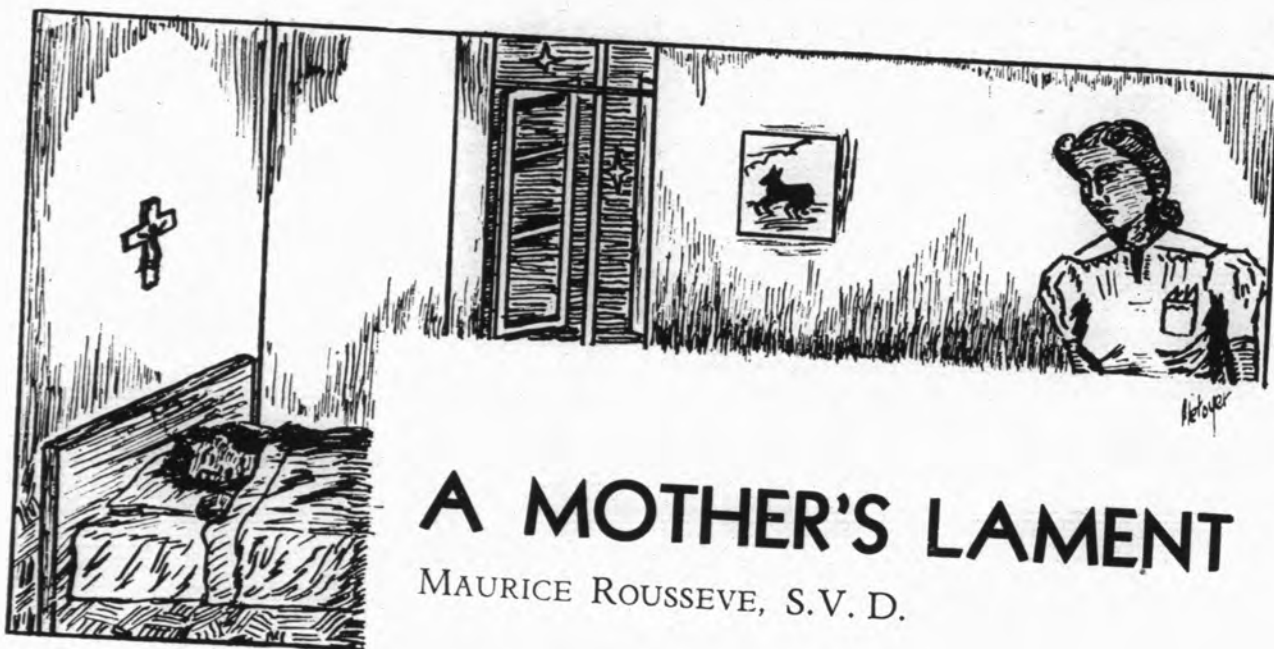
Fifty years ago there were but 34 priests giving their full time to the work of the Negro Missions; 7 of those 34 were Josephites. Today there are 163 Josephites among the

nearly 500 priests devoting themselves exclusively to Negro mission work.

The Josephite Fathers have charge of 101 churches and mission stations and 68 parochial schools with 15,548 pupils in 5 archdioceses and 11 dioceses. A total of 83,987 Negro Catholics are under their care.

The Fathers of the Society of St. Joseph entered into the work of the Negro Missions in the pioneering days when the going was toughest and when such work was unpopular. Many a storm have they weathered and many a sacrifice have they made during the past 50 years, and yet today they still are up in the front line trenches, fighting hard for the salvation of the souls of America's 13,000,000 Negroes.

Our heartiest congratulations to the Josephite Fathers. We are mighty proud to be their fellow-workers in a field which they pioneered, and we pray that God will give them many more fruitful years in the Negro Missions of America. *Ad multos annos!*



A MOTHER'S LAMENT

MAURICE ROUSSEVE, S.V. D.

He kissed her lightly and, with prayers said,
Was off to dream away his night in bed —
Too young to know his mother's eyes were red.

When slumber wrapped him up in softest fold,
Afraid he'd wake, with noiseless step she stole
Beside his cot, and grieved with all her soul.

"My child! My child!" she moaned and cried,
"How often on our daily stroll
With trusting eye you'd bravely hold
My hand to skip across a puddle or avoid a stone.
Today you brushed my hand aside —
A mother's hand, my child, the only one you'll ever own! —
And almost stumbled as you crossed a little ditch alone.
As life goes on you'll come upon
The rougher ways of life. You'll know, for I'll be gone,
What 'tis to stumble all alone.

"My child! my child! before you're old
You'll long and long again to hold
Your poor old helpless mother's hand —
Your love-worn mother's hand."

VOWS FOR LIFE

For the first time in the history of the Society of the Divine Word two Negro lay Brothers have become members for life in this religious organization. They are Brother Vincent, S.V.D. (formerly Louis Webb of Toledo, Ohio), and Brother Conrad, S.V.D. (formerly Bernard Williams of Norfolk, Va.), who on May 1, in the chapel of St. Augustine's Seminary, Bay St. Louis, Miss., pronounced the final religious Vows of Poverty, Chastity and Obedience for life.

Brother Vincent and Brother Conrad entered the Society of the Divine Word in 1934 and became the first colored postulants for the Brotherhood. Completing their



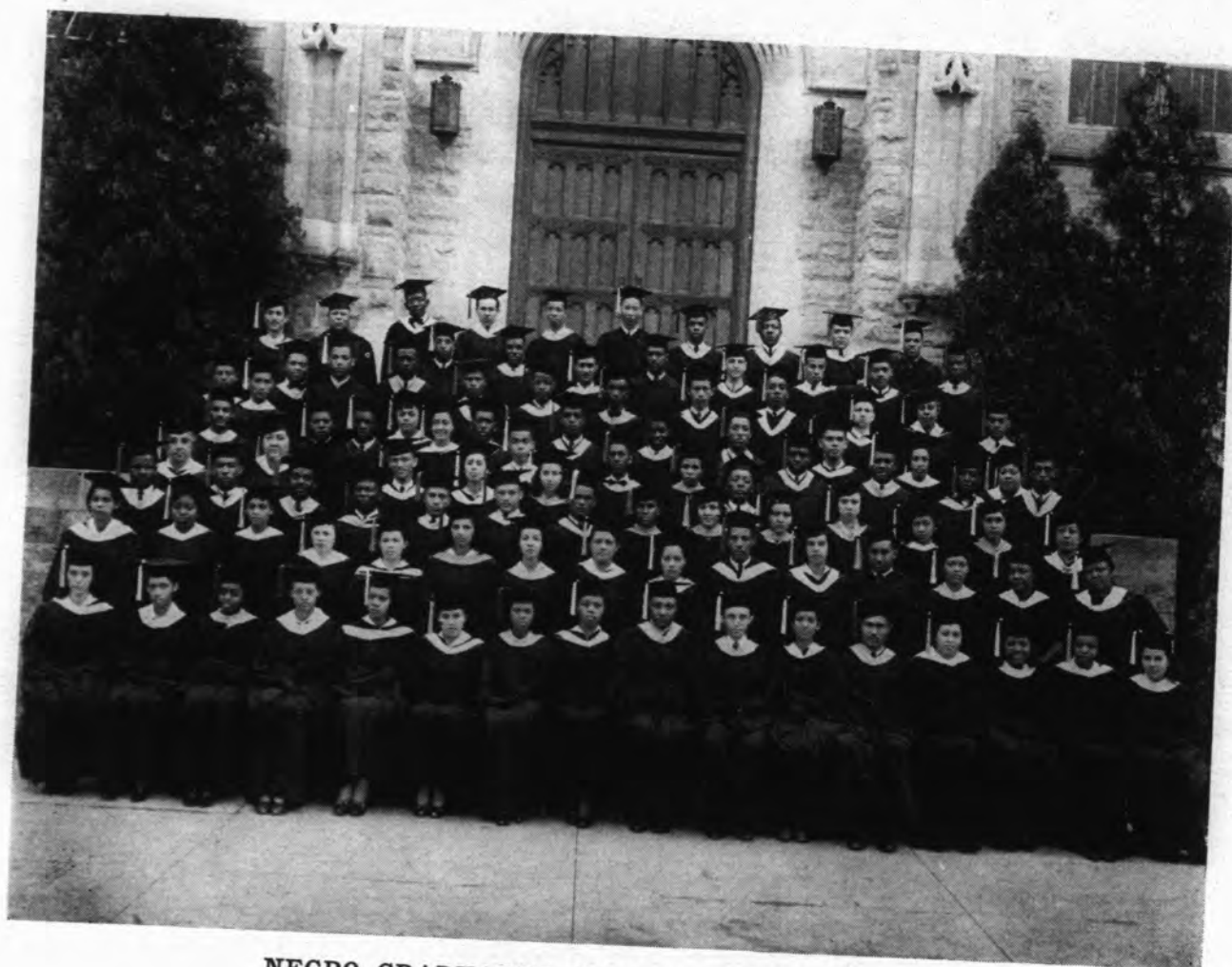
Brother Vincent, S.V.D., and
Brother Conrad, S.V.D.



This picture of the two Brothers was taken in 1937 at the end of their noviceship when they pronounced the Vows for the first time

noviceship in 1937 they made the three Vows of Poverty, Chastity and Obedience for one year. They renewed these Vows in 1938, 1939 and 1940 (the latter time for 3 years) and now this year they have made them for life, thus voluntarily binding themselves forever to the Service of Christ their Master.

The Society of the Divine Word has 12 Negro lay Brothers and 2 Brother candidates at St. Augustine's Seminary in Bay St. Louis, Miss., devoting themselves entirely to the promotion of the Negro Missions through a life of work and prayer. May their number increase.



NEGRO GRADUATES OF A CATHOLIC COLLEGE
Xavier University, New Orleans, La.

GRADUATION, AND THEN?

VERY REV. JOSEPH F. ECKERT, S.V. D.

● More Opportunities for Colored Graduates

In the Deep South schools close on account of the intense and oppressive heat at the end of the month of May. Many fine graduates will leave our Negro Catholic schools. Graduates from the grammar school will continue in the Catholic high school which today most of our mission stations have. However, graduates from the Catholic high schools have come to the turning point of their lives and often find themselves in a quandary which baffles and somewhat disillusiones them. Whither shall they go? Shall they continue their studies or be satisfied with the education they now have?

The more ambitious and aggressive graduates are looking forward to a college which will prepare them for a career as teachers, physicians, or lawyers. Yet, they as well as their former teachers, keenly and rather painfully realize that many of our Catholic institutions of higher learning are closed to them. Shall they go to a secular college where they would receive a hearty welcome but expose their Faith to imminent danger of being weakened, or even lost? Catholic colored students value the precious gift of Faith, for mostly they had to fight for it against tremendous odds. They are

ST. AUGUSTINE'S MESSENGER

still newlings in the Church. They know that their religious life must be cultivated and protected before it will be strong enough to resist the destructive onslaught of an evil and irreligious world.

Thank God that in recent years many of our outstanding Catholic schools have fearlessly broken with the old traditions, built up and maintained by racial prejudice. They are now admitting colored students to their campus. Today they wonder why they did not do this long ago, for as some of the leaders of such institutions assured me, they were surprised at the good effects this truly Christlike gesture had on the student body. The fears that students would object to the presence of colored students and walk out, or that the prestige of the school would

suffer irretrievable harm and the necessary financial support would be withheld, did not materialize. On the contrary, the enrollment grew larger than ever; benefactors were as generous as ever; the presence of colored students helped to increase the spirit of brotherly love and bring about a better understanding between the two races. They found out that the colored college students were as a rule as ambitious, intelligent and refined as any other student. Moreover, their good example did not fail to inspire the white students to greater efforts in their studies and practices of religion. Indeed, it is the prayer and earnest hope of all missionaries in the Negro missions that *all our higher Catholic schools will eventually let down the so-called color bar and admit worthy and*



GRADUATES OF A CATHOLIC HIGH SCHOOL
Holy Ghost School, Jackson, Miss.

ST. AUGUSTINE'S MESSENGER

qualified colored students in order that the hard work of our priests and Sisters in our mission schools may not suffer any longer or even be undone by an attitude which missionaries find hard to explain satisfactorily to their converts.

Some of our colored graduates are **THINKING** seriously of the greatest vocation to which anybody could aspire; namely, the holy priesthood or the religious life. Priests and Sisters in charge of our mission schools have noticed — and we at St. Augustine's Seminary can confirm this — that the number of boys and girls who manifest an interest in the higher religious life and willingness to study, is steadily on the increase. This must unquestionably be attributed to the intensive mission work carried on by the Church during the last twenty years, which was bound to produce a greater number of good Catholic families among the colored people. Religious vocations will always begin to bud forth where a true and genuine Christian family life is found and fostered.

The interest which our colored children and parents take in religious vocations is a healthy and encouraging sign. It definitely proves that Faith has taken deep root in our colored people, and that they themselves begin to evaluate the necessity of a native priesthood if their people are to be converted to the Catholic Faith. It also convincingly shows that they are really anxious to have their own priests, contrary to the often-heard assertion of the ill-informed skeptic that they do not want their own priests but rather prefer white priests.

We missionary priests and Sisters are justly jealous of the fruits of our work. We wish not only to safeguard it but also like to see it grow and flourish. We who are on the front line know the necessity of native priests for the final success of the mission work. Let us continue to nurse tenderly by prayer and proper spiritual guidance a budding religious vocation, especially to the priesthood. In the last decade or so, many dioceses before the closing of school have had special novenas in honor of the Holy Ghost to foster religious vocations. The results of these crusades of prayer, sacrifices, and instructions by the priests or teachers have been phenomenal. The number of candidates in our seminaries and religious institutions, both for men and women, has increased to such an extent as seldom witnessed in the history of the Church in any country. The success of the Native Priests who are being educated by the Society of the Divine Word by urgent request of the late Holy Father Pius XI at St. Augustine's Seminary, Bay St. Louis, Miss., depends much on the prayers of all our Catholic people. May God speed the day that will see colored priests administering to their own people in all principal mission centers of the United States.

Prayer Found on the Flyleaf of a Prayerbook

I love my Church and I will love and serve God as long as I live. May God bless me and help me with my two children. I'll never lie, I'll never steal, and I'll never be tempted by anything I see.

THE NEGRO ARMED FORCES AND THE USO

RALPH METCALFE

- United Service Organizations
- Keeping Up Soldiers' Morale

The United Service Organizations is composed of six member agencies, namely: The Army and Navy Young Men's Christian Association, Jewish Welfare Board, Young Women's Christian Association, National Catholic Community Service, Salvation Army and the National Travelers Aid Association. Of these six agencies Y.M.C.A., and Y.W.C.A. and N.C.C.S. are rendering the majority of service to Negro Troops. At this time the Salvation Army and J.W.B. have limited Operations.

A recent release shows there are 107 Clubs rendering service to Negro Troops out of a total of 1014 USO Operations, which is slightly in excess of 10% as compared with the 10% of Negro Troops in our Armed forces. These Clubs are operating in Federal Recreational Buildings and in Rentals. The Personnel in these Clubs is composed of Negro Staff Workers. As an example of Services rendered in one month, the 22 Negro Clubs operated by our agency showed an attendance in excess of 110,000.

In communities both large and small, the citizens assist in the capacity of trained volunteer workers to make the off-duty hours pleasant. No operation can successfully sponsor a varied and entertaining program without the services of volunteers. Negro citizens have responded to our all-out effort of war and are only



RALPH METCALFE
former Olympian champion, now director of the NCCS-USO Club in Anniston, Ala., and special consultant on USO Negro operations under the auspices of the National Catholic Community Service

too eager to help some Mother's Son or some Sister's Brother enjoy himself under supervised recreation while he is away from home, for they are cognizant that these men are just like those that left their own community.

It is our slogan that the USO Club is a "Home Away from Home." In following this theme we attempt to bridge the gap between Army life, to which many are not accustomed, and the home-like atmosphere, from which many are called. An integral part of our pro-

ST. AUGUSTINE'S MESSENGER



THE OLD

AND THE NEW

For over a year the old USO Club at 410 West 15th St., Anniston, Ala., did its best to bolster morale by offering helpful guidance, entertainment and relaxation in their free time to the Negro soldiers from nearby Fort McClellan.

On March 7, 1943, the new USO Club at 720 West 14th St. was formally opened and dedicated.

This new and modern unit has a staff of 7 competent men and women under the direction of Ralph Metcalfe, and is operated by the NCCS — National Catholic Community Service

gram is the Home Hospitality rendered through our volunteer workers. These groups extend invitations to the men to visit their homes and enjoy a home cooked meal and entertainment.

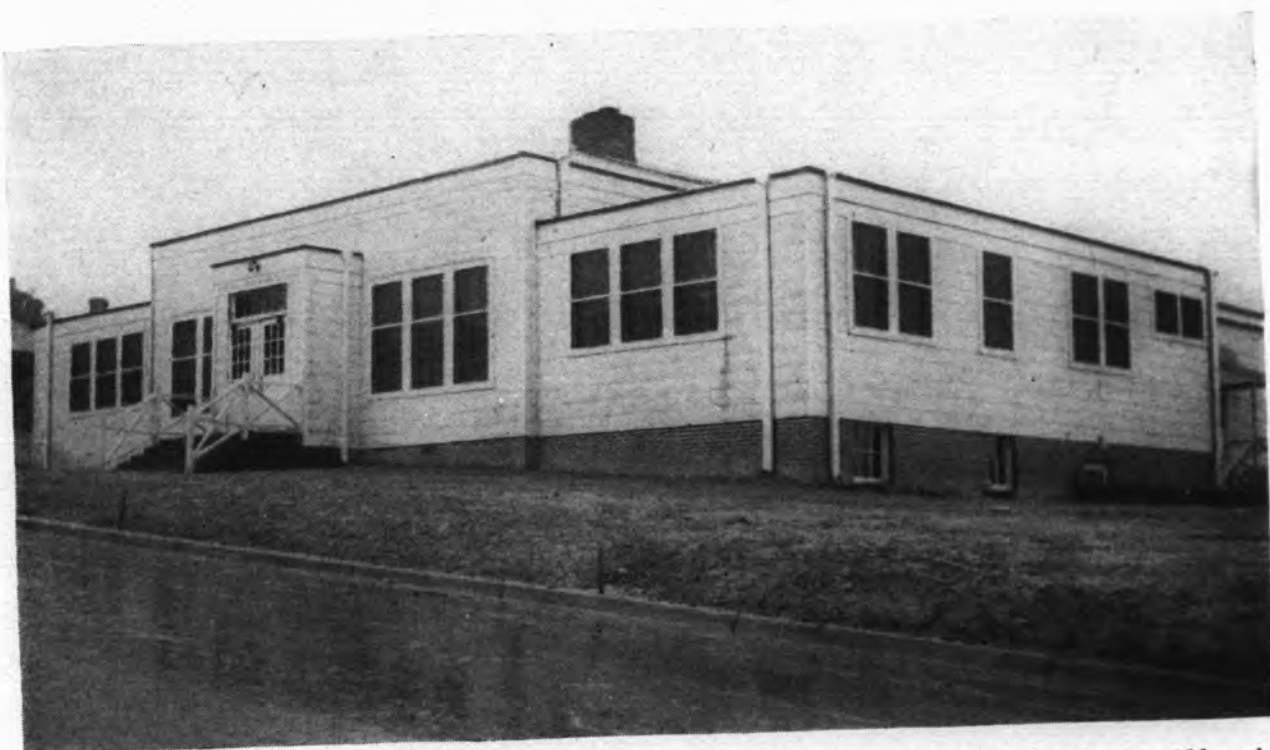
Whether a person makes a good Soldier or not depends upon his will to do. If the will or desire is there, he will, to the best of his capabilities, be a stout defender of ours. It is our aim as Staff Workers to bring him from a state of depressiveness to one of interest in his fellow-man and his Army life. When one spends an enjoyable evening he is more ready the next day to "Soldier" for his non-commissioned and commissioned officers.

Sometimes one erroneously thinks of the program of a USO Club as

only sponsoring dances. There are other and more personal programs and services furnished for the men; an equipped library, frequent movies, recording machines to make a "letter on a Record" for the men to send home. Those interested in photography will find equipment to work with, those interested in various crafts spend many profitable hours in our "Do-it-yourself Studios," those interested in Art may find facilities and materials for the fulfillment of their desires. Many times a hot shower or an easy chair to flop in is all that a soldier wants. These are only a few facilities that can be found in our Clubs.

Not alone does USO serve men of our armed forces but also War Workers in communities where there

ST. AUGUSTINE'S MESSENGER



are no other recreational facilities available.

Frequently we are called upon to do counseling and to assist men who need our help. It is gratifying to receive the "Thanks" of these appreciative men and see the smiles upon their faces.

Every effort is made by USO to meet the problems and needs of the Negro Armed forces. The Negro Service Committee, composed of interracial representatives from various Agencies and the National Office of USO are ever alert to the future and desires of the Negro Armed forces.

The Philosophy of USO is predicated upon inter-faith and interracial understanding. To my knowledge, USO is the first National attempt to put into action Social Work that unites the three great faiths, Protestantism, Catholicism and Judaism. Each Religion holding fast to its doctrines, each having an appreciation of the other's Religion, all united in USO to build national mo-

rale of high quality which will win the war and win the peace.

Each Agency is primarily concerned with serving the men of the Armed forces, regardless of a Service Man's faith or racial heritage. The fact that Agencies representing these faiths are occupying the same building in many instances and working harmoniously together is evidence that harmony is more important in life than the unpleasantness of differences between groups.

In USO democracy is an actuality. A challenge has been made and I for one can proudly say that USO is cognizant of the important role the Negro Soldiers, Sailors and Marines are playing to be a part of, and help defend democracy.

**INVEST IN THE FUTURE
OF YOUR COUNTRY**

**BUY
U. S. WAR BONDS**

COLORED USO CLUBS UNDER CATHOLIC AUSPICES

The following is a list of the principal United Service Organizations Clubs operated by the National Catholic Community Service for Negroes in the Armed Forces:

ALABAMA: Anniston

ARIZONA: Fort Huachuca

CALIFORNIA: Blythe

FLORIDA: Jacksonville

Pensacola

Tampa

GEORGIA: Savannah

IOWA: Des Moines

MISSOURI: Rolla

NORTH CAROLINA:

Fayetteville

Spring Lake

Wilmington

OKLAHOMA: Muskogee

SOUTH CAROLINA:

Columbia

Sumter

TENNESSEE: Tullahoma

TEXAS: Austin

Gainesville

Galveston

UTAH: Salt Lake City

VIRGINIA: Hampton



A SATURDAY MORNING SEWING CLASS

One of the many activities carried on at the Mother Mary Mission, Phenix City, Ala., under the direction of the Salvatorian Fathers and the Sisters of Charity of St. Vincent. A chapel, a school, a medical clinic, a weekly rummage sale are all realized as a means of getting in touch with the non-Catholic Negro population in order to help them spiritually as well as materially. Rev. Hermenegild Messmer, S.D.S., is in charge of this Mission

Colored Missions in West Virginia

● Beginnings in the Diocese of Wheeling

Most Rev. John J. Swint, D.D., Bishop of Wheeling, W. Va., gives the following summary of the Catholic mission work being done among the colored people of his Diocese:

We have a Colored parish, St. Peter Claver's, in Huntington, W. Va., established in 1936. The membership grew from about 10 to 72, but now, owing to families moving away, it is down to 36. The school attached to St. Peter Claver's Church has 28 pupils taught by two Pallottine Missionary Sisters. The Fathers of the Congregation of the Precious Blood are in charge of the church.

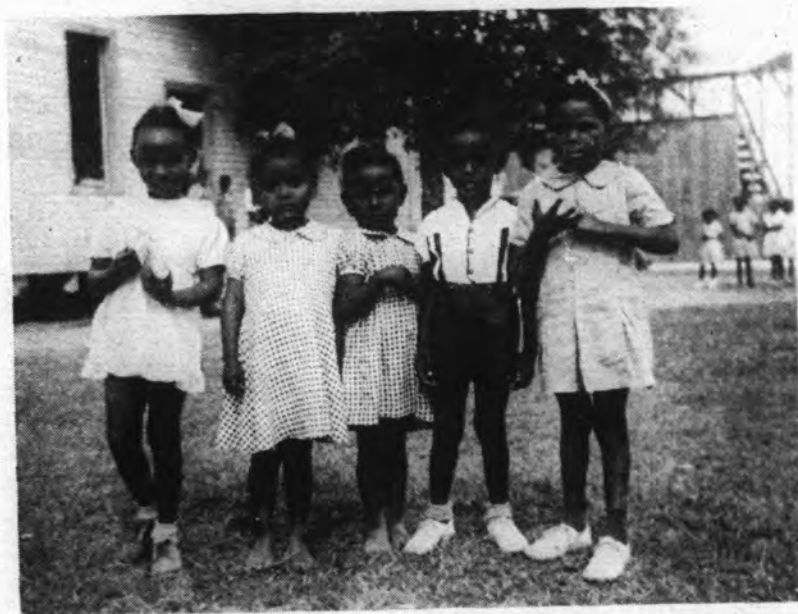
In 1938 we started a Colored parish in Bristol, Va. (The Diocese of Wheeling includes most of the State of West Virginia and 17 counties in the State of Virginia.) This parish, St. Augustine's, is also in charge of the Fathers of the Precious Blood. It has 32 Catholics, mostly converts.

In 1941 we opened a parish in Bluefield, W. Va., under the title of Our Lady of Lourdes. The renovated building was previously a Jewish Synagogue. This parish, conducted by the Oblate Fathers of Mary Immaculate, reports 33 souls, about half of whom are converts.

This last fall we opened a school for the Colored children in the Cathedral parish here in Wheeling. The school is conducted by the Sisters of St. Joseph and has 40 pupils.

* * *

This gives a total of 3 churches, 2 schools, 101 Negro Catholics, 68 pupils, 3 priests and 4 Sisters in the Negro Missions of the Wheeling Diocese. To some persons this may seem but a small beginning; however, it is an earnest beginning representing much zealous labor which will in good time, God willing, bear abundant spiritual fruit among the 118,000 Negroes of West Virginia.



YOUNG HOPEFULS OF THE SOUTHERN MISSIONS

COLORED USO CLUBS UNDER CATHOLIC AUSPICES

The following is a list of the principal United Service Organizations Clubs operated by the National Catholic Community Service for Negroes in the Armed Forces:

ALABAMA: Anniston

ARIZONA: Fort Huachuca

CALIFORNIA: Blythe

FLORIDA: Jacksonville

Pensacola

Tampa

GEORGIA: Savannah

IOWA: Des Moines

MISSOURI: Rolla

NORTH CAROLINA:

Fayetteville

Spring Lake

Wilmington

OKLAHOMA: Muskogee

SOUTH CAROLINA:

Columbia

Sumter

TENNESSEE: Tullahoma

TEXAS: Austin

Gainesville

Galveston

UTAH: Salt Lake City

VIRGINIA: Hampton



A SATURDAY MORNING SEWING CLASS

One of the many activities carried on at the Mother Mary Mission, Phenix City, Ala., under the direction of the Salvatorian Fathers and the Sisters of Charity of St. Vincent. A chapel, a school, a medical clinic, a weekly rummage sale are all realized as a means of getting in touch with the non-Catholic Negro population in order to help them spiritually as well as materially. Rev. Hermenegild Messmer, S.D.S., is in charge of this Mission

Colored Missions in West Virginia

● Beginnings in the Diocese of Wheeling

Most Rev. John J. Swint, D.D., Bishop of Wheeling, W. Va., gives the following summary of the Catholic mission work being done among the colored people of his Diocese:

We have a Colored parish, St. Peter Claver's, in Huntington, W. Va., established in 1936. The membership grew from about 10 to 72, but now, owing to families moving away, it is down to 36. The school attached to St. Peter Claver's Church has 28 pupils taught by two Pallottine Missionary Sisters. The Fathers of the Congregation of the Precious Blood are in charge of the church.

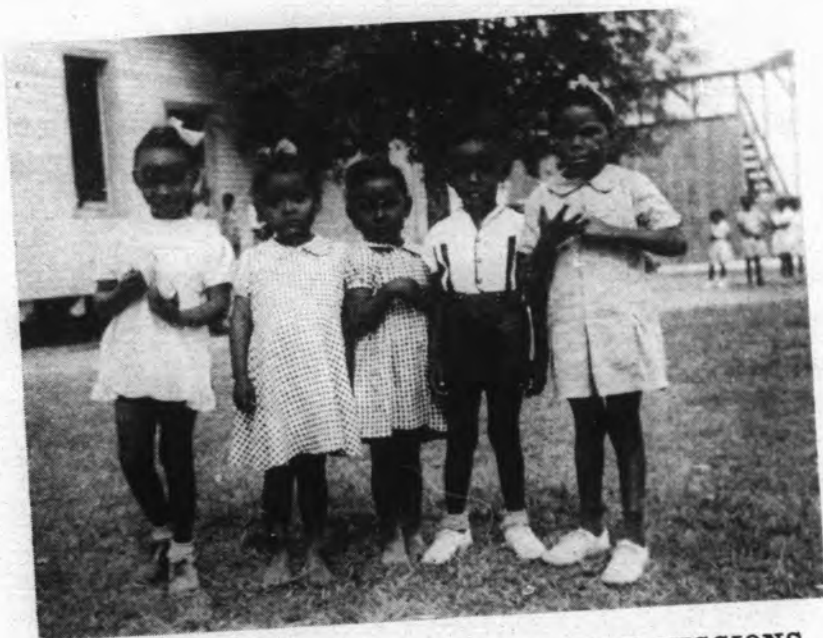
In 1938 we started a Colored parish in Bristol, Va. (The Diocese of Wheeling includes most of the State of West Virginia and 17 counties in the State of Virginia.) This parish, St. Augustine's, is also in charge of the Fathers of the Precious Blood. It has 32 Catholics, mostly converts.

In 1941 we opened a parish in Bluefield, W. Va., under the title of Our Lady of Lourdes. The renovated building was previously a Jewish Synagogue. This parish, conducted by the Oblate Fathers of Mary Immaculate, reports 33 souls, about half of whom are converts.

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YOUNG HOPEFULS OF THE SOUTHERN MISSIONS

Give your mother the finest gift

Have a

HOLY MASS

offered up especially for her
on

MOTHER'S DAY
Sunday, May 9, 1943

or on some other day during the
month of May

Well, well, well! Here am I from the fringe of the wintertime writing you news that you will read when the springtime is well on its way. So, don't forget that as you peruse these humble paragraphs.

Midyear Vacation

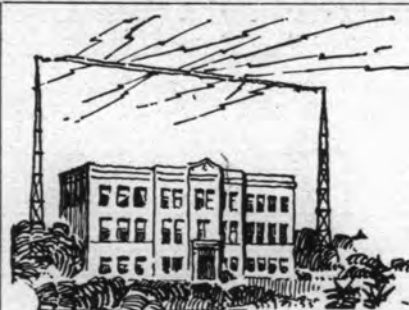
This vacation was a delectable morsel which we, as it were, took in as we strode rapidly from one semester to another. Did I say "almost without noticing it"? But we did notice it, for it supplied us with a long desired free day during which we refreshed ourselves from the worry and grind of study. We eased ourselves of the heavy cloak of study routine and put on instead the cloak of jollity. In other words, we enjoyed the free day granted us for our midyear vacation, and made the most of it.

"If I Were King"

We enjoyed this picture. It had plenty of the action that many of us like to see. It was the story of a medieval French poet and the troubles he had in being elevated to high positions, and then dropped back to his original status. On the whole it was good and everyone followed his adventures with the greatest interest. Ronald Colman held down the hero's part, and won our sympathy with his fine character portrayal.

The Father of Our Country

There was an entertainment in honor of George Washington, on his birthday. It consisted of music by the minor seminary orchestra, and of sev-



Seminary

BROADCAST from

St. Augustine's Seminary, Bay St. Louis

the only Catholic Negro Seminary

eral films on the navy training for its flyers, on sports and several on the Negro Spirituals which we looked for expectantly. We enjoyed them all, and ended the evening with the lusty rendition of the "Star Spangled Banner" by the community. All in all a very pleasant evening.

Visitor

We enjoyed the short visit of the Rev. Robert Emmett Gallagher, of the Toledo diocese. He is the pastor of one of our first Brothers, Brother Vincent, who hails from Ohio. Father Gallagher spoke with us very frequently, informing us about his work, giving numerous examples of God's grace in instances of conversion. He also



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Mother Mary Consuella (right center), superior of the La
La., visits St. Augustine's Seminary with two other Sisters
and Sister Eustelle, and two lay visitors. Some of the
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Seminary News

BROADCAST from

Seminary Bay St. Louis, Mississippi

Catholic Negro Seminary in America



told about his seminary life, the advantages of his course and training and gave us many practical hints for future use. We wish him many years of continued success in God's vineyard.

"Biscuit Eater"

Another picture we enjoyed in the early days of March. Every boy loves a dog, and every boy sympathizes with any boy that loves a dog. And this was a boy and dog picture. We were interested in the way the boy and his canine pal were brought together, their subsequent troubles, and the final climax of their happiness. The scene was laid and filmed in Georgia where fine bird dogs are a tradition. This film held us from beginning to surprising end.



ASKED THEM TO POSE FOR A SNAPSHOT

(er), superior of the Lafon Old Folks' Home, New Orleans, with two other Sisters of the Holy Family, Sister Agatha and visitors. Some of the seminarians were not so sure at the camera was loaded

SOLEMN PENTECOST NOVENA

FOR THE INTENTIONS OF OUR
BENEFACTORS AND FRIENDS

JUNE 4-12

in the
SEMINARY CHAPEL

"The Broken Rosary"

On March 7, feast of St. Thomas Aquinas, the community once again gathered in the auditorium. This time the Legionnaires of Mary were the hosts. The seminary Praesidium commemorated its 100th Meeting by presenting a play in three acts, "The Broken Rosary."

Here is the cast as characters appeared: Linwood Singleton, Melvin Robert, Warren Carlson, Lawrence Thornton, Joseph Patterson, Vernon Ledoux, James Abram. The program was introduced by Lawrence Thornton. After the second act Aubrey Osborn, one of the zealous Legionnaires addressed us on the following topic, "Origin of the Legion." During the other intermissions the community, using the hymn book of the Society, sang several hymns to the Blessed Virgin Mary.

Ash Wednesday

6.00 A.M. saw us gathered in the seminary chapel for the ceremony of the blessing of ashes. The antiphons were rendered by the seminary plain chant choir. The Rev. Clarence Howard was the celebrant. After the distribution of ashes, a simple High Mass was sung.

Visitor

Another distinguished visitor at the seminary was the Rev. Father Anthony Scholzen of Sleepy Eye, Minn. He spent a few days here with us, participating, also, with the rest of the clergy in the ceremony of the blessing of the ashes on Ash Wednesday.

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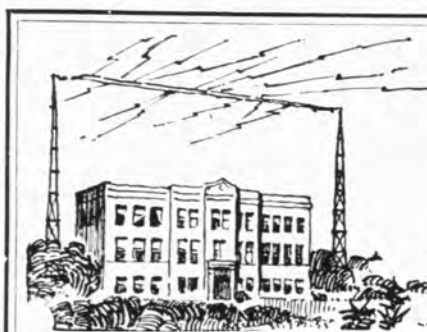
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"I WAS ADrift ON THE SEA"

JOSEPH BUSCH, S.V.D.

The *S. S. President Coolidge* struck a mine in a South Pacific harbor and the captain drove the huge liner on a reef where it stayed long enough for all but two men — and there were more than 4,000 on board — to swarm over the sides by ropes and cargo nets to escape. Then the ship slipped off the ridge and settled into the bay. God was good to those 4,000 men.

When we read of the ships sunk and of the days spent by survivors in lifeboats we have every reason to ask our mighty God to *protect our men*. He can and will do so.

The sea is His and He made it. He rules the power of the sea and quiets the movements of the waves. How fine it is to hear the Christians pray after the release of Peter and John, "Lord, you made heaven and earth and sea and all that is in them."

Protect our men, O Lord, as You protected Noe in the ark.

Elias is a grand figure. He comes to the banks of the Jordan with Eliseus, and with his mantle strikes the waters. They parted and both passed over on dry ground. After Elias went to heaven by a whirlwind, Eliseus picks up the mantle which had fallen from his father and he also strikes the waters. Nothing happened. "Where is the God of Elias?" he cries out, and strikes again. The waters were divided hither and thither and he went over dry-shod.

Be with our men, O Lord, as You were with Elias and Eliseus, and grant them safe passage to their destination.

A large fish prepared by God swallows Jonas. Now he prays. "You have cast me forth into the deep in the heart of the sea and a flood has surrounded me: all Your billows have passed over me. The deep has closed me round about, the sea has covered my head." God listened and He spoke to the fish and it cast Jonas upon the dry land.

Go with our men in submarines, O Lord, as You did go with Jonas in the belly of the fish.

After hearing of the *swift* sinking of a ship one grasps better the words of the prophet Micheas, "He will turn again and have mercy on us. He will put away all our iniquities and He will cast all our sins into the bottom of the sea."

The warning of the gentle Master takes on added meaning. "It were better for him if he were drowned in the depths of the sea."

Christ sleeps amid the roaring of the sea while men are withering away for fear. He rebukes the wind and the waves as a mother does her noisy children, "Peace, be still," and there came a great calm. "Who, then, is this, that even the wind and sea obey him?" Silently He came walking on the water and saved Peter — stretched forth His hand, took hold of him and went into the boat.

Rescue our men on rafts and in lifeboats, O Lord, as You rescued Peter, and keep them from jumping overboard to end it all.

St. Paul, the Master's great Apostle, wrote to the Corinthians, "Three times I suffered shipwreck." Ap-

ST. AUGUSTINE'S MESSENGER

parently it occurred each time near shore for he continued, "A night and a day *I was adrift on the sea*," and he had no rubber raft but probably was clinging to a piece of wreckage.

But the worst was yet to come. After he had written to the Christians of Corinth and gone to Jerusalem he was arrested and spent a long time in prison. When he demanded a trial in Rome the governor entrusted him and other prisoners to the centurion Julius, who brought them on board a ship.

At Crete a violent northeaster swept down from Mt. Ida and drove them for days and days. Part of the cargo was thrown overboard. No sun and no stars, so badly needed as the sailors in those days had no compass, appeared and the 276 on board lost all hope of being saved.

Without doubt Paul pleaded with God for the lives of all on the ship. He loved them and did not want to see them perish. "Last night an angel of the God I belong to and serve assured me that you are all going to be saved. No harm will come to you." And so it did happen. After 14 days and 14 nights they ran the ship aground, as the captain did when his ship hit a mine. The prow stuck fast, but the stern began to break. Those who could swim jumped overboard and made for shore; the rest were brought on planks and pieces from the ship. All got safely to land, and the natives of Malta were kind to them.

Stand by our men, O Lord, as You stood by Paul in the midst of all his dangers from floods, his dangers from the sea, especially when his ship ran aground at Malta.



ENSLEY, ALABAMA

Unable to build a much-needed new school now because of the war, the Passionist Fathers in charge of Holy Family Mission obtained these three small houses to use as additional classrooms for the overflow crowd from more than 300 colored children in their school

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ABOUT PUBLIC RELATIONS

RUTH TAYLOR

Probably I do harp too much on public relations — but in a time of turmoil such as this, a good public relations job is necessary for any group. Two incidents have happened recently which so completely represent what I've been driving at, that I'm going to go back to my favorite subject.

Recently there was a hold-up in a New York subway train. There was a story about it in all the papers, but there was one phase of it which was particularly interesting to me. Two Negroes held up a white man — I read that far and groaned thinking of how long it takes to make people drop the discriminatory adjective. And then I read further. Out of the entire carful of passengers just one man had courage to come to the aid of the man attacked — and he was a Negro. The papers did give him due credit for a brave and unselfish act and the story was well told.

But what impressed me most was the way in which that one man — by doing the right thing — had counteracted the actions of two of his own race. Right there and then he did a good public relations job for all Negroes. When he took a stand against lawlessness, he took that stand for all of his race — and he proved the fallacy of generalizations against any group as a whole

because of the acts of a few. Not all the papers mentioned his name — but that, to my mind, was unimportant, because they all mentioned the fact that a Negro came to the assistance of a white man against two Negroes. That was good publicity.

Next was a story about the *Booker T. Washington* and its already famous skipper. A labor man I know called me up and read me one account of the voyage and then said, "That's the first time I ever heard of a skipper who was working to help his men get promotion (referring to the classes Captain Mulzac has started)." He added, "My hat is off to that man. He's the kind of captain we want today."

I doubt if Captain Mulzac ever thought of what he did as a public relations job — but it was. He didn't try to make the most of new authority or quickly attained newspaper fame. He just went right ahead doing a good job and being thoughtful and considerate of others on their way up. But — he did a job for all his race.

That is what public relations is — creating better understanding, and selling the public on the good which so far outweighs the evil. Remember your group is judged by YOU — so be a good advertisement at all times.

MAY'S SAINTS

May 3 — Finding of the Cross

By means of the wood of the cross Christ redeemed us from the bondage of sin. No wonder that this devotion to the cross has always existed in the Church. Formerly the feast of today was kept on September 14 but in the eighth century was transferred to this date. It commemorates the event when St. Helena found three crosses and to make known to her which was the cross of the Saviour, God worked a miracle. Make the sign of the cross devoutly and attentively.



This month is dedicated to Mary, our Mother. Let us each day show her some sign of a faithful child's love and devotion

the momentous decisions of the Council of Trent were made and carried out, the breviary and the Missal were reformed and the great victory of Lepanto took place. Pray to him for all the intentions of our present pontiff Pius XII.

May 12 — Solemnity of St. Joseph

Because the feast of St. Joseph kept on March 19 usually occurs during the penitential season of Lent, the Church has instituted another feast much more solemn than the one in March in honor of the silent and humble St. Joseph. Pope Pius IX in 1847 extended this feast to the universal Church and now it is observed on the third Wednesday after Easter. The same pope proclaimed St. Joseph the Patron of the Universal Church. The singular privileges bestowed on him, namely foster-father of the God-Man and husband of the Blessed Virgin Mary, show the special predilection he enjoyed in the sight of God. Hence the Church rightly declares that his prayers are most powerful before the throne of God. Pray to St. Joseph for the spread of our Church and the sanctification of its members.

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May 4 St. Monica

Married women and mothers have an excellent model for imitation in this fourth-century saint of Africa. Her husband was a pagan who later became converted through her saintly life. After his death, Monica devoted herself to her son, Augustine, who was an intellectual genius but a pagan and a man of very loose morals. For eighteen years she prayed and sacrificed with the one intention that her son would become a Christian, and God after testing her fidelity answered her prayers in a manner far exceeding her fondest wishes. Augustine not only became a Christian, but a priest, bishop and doctor of the Church and shortly after his death was raised to the honors of the altar — a canonized saint. Pray to St. Monica for perseverance in prayer.

May 5 — St. Pius V

One of the many saints who adorned the pages of the sixteenth-century history of the Church is the admirable and energetic Dominican saint and pope Pius V. It was during his pontificate that

May 29 — St. Bernardine of Siena

Today we honor a fourteenth-century member and reformer of the Franciscan Order, St. Bernardine. He was aflame with love for the sweet and holy name of Jesus. The spread of this holy devotion was due mainly to this celebrated preacher. Ask him to obtain for you the grace to use this sacred name of Jesus with sincere veneration and love at all times. Pray also for the many poor sinners over all the world who so frequently misuse the holy name by cursing and blaspheming.

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RUTH TAYLOR

Probably I do harp too much on public relations — but in a time of turmoil such as this, a good public relations job is necessary for any group. Two incidents have happened recently which so completely represent what I've been driving at, that I'm going to go back to my favorite subject.

Recently there was a hold-up in a New York subway train. There was a story about it in all the papers, but there was one phase of it which was particularly interesting to me. Two Negroes held up a white man — I read that far and groaned thinking of how long it takes to make people drop the discriminatory adjective. And then I read further. Out of the entire carful of passengers just one man had courage to come to the aid of the man attacked — and he was a Negro. The papers did give him due credit for a brave and unselfish act and the story was well told.

But what impressed me most was the way in which that one man — by doing the right thing — had counteracted the actions of two of his own race. Right there and then he did a good public relations job for all Negroes. When he took a stand against lawlessness, he took that stand for all of his race — and he proved the fallacy of generalizations against any group as a whole

because of the acts of a few. Not all the papers mentioned his name — but that, to my mind, was unimportant, because they all mentioned the fact that a Negro came to the assistance of a white man against two Negroes. That was good publicity.

Next was a story about the *Booker T. Washington* and its already famous skipper. A labor man I know called me up and read me one account of the voyage and then said, "That's the first time I ever heard of a skipper who was working to help his men get promotion (referring to the classes Captain Mulzac has started)." He added, "My hat is off to that man. He's the kind of captain we want today."

I doubt if Captain Mulzac ever thought of what he did as a public relations job — but it was. He didn't try to make the most of new authority or quickly attained newspaper fame. He just went right ahead doing a good job and being thoughtful and considerate of others on their way up. But — he did a job for all his race.

That is what public relations is — creating better understanding, and selling the public on the good which so far outweighs the evil. Remember your group is judged by YOU — so be a good advertisement at all times.

MAY'S SAINTS

May 3 — Finding of the Cross

By means of the wood of the cross Christ redeemed us from the bondage of sin. No wonder that this devotion to the cross has always existed in the Church. Formerly the feast of today was kept on September 14 but in the eighth century was transferred to this date. It commemorates the event when St. Helena found three crosses and to make known to her which was the cross of the Saviour, God worked a miracle. Make the sign of the cross devoutly and attentively.

May 4 St. Monica

Married women and mothers have an excellent model for imitation in this fourth-century saint of Africa. Her husband was a pagan who later became converted through her saintly life. After his death, Monica devoted herself to her son, Augustine, who was an intellectual genius but a pagan and a man of very loose morals. For eighteen years she prayed and sacrificed with the one intention that her son would become a Christian, and God after testing her fidelity answered her prayers in a manner far exceeding her fondest wishes. Augustine not only became a Christian, but a priest, bishop and doctor of the Church and shortly after his death was raised to the honors of the altar — a canonized saint. Pray to St. Monica for perseverance in prayer.

May 5 — St. Pius V

One of the many saints who adorned the pages of the sixteenth-century history of the Church is the admirable and energetic Dominican saint and pope Pius V. It was during his pontificate that



This month is dedicated to Mary, our Mother. Let us each day show her some sign of a faithful child's love and devotion

the momentous decisions of the Council of Trent were made and carried out, the breviary and the Missal were reformed and the great victory of Lepanto took place. Pray to him for all the intentions of our present pontiff Pius XII.

May 12 — Solemnity of St. Joseph

Because the feast of St. Joseph kept on March 19 usually occurs during the penitential season of Lent, the Church has instituted another feast much more solemn

than the one in March in honor of the silent and humble St. Joseph. Pope Pius IX in 1847 extended this feast to the universal Church and now it is observed on the third Wednesday after Easter. The same pope proclaimed St. Joseph the Patron of the Universal Church. The singular privileges bestowed on him, namely foster-father of the God-Man and husband of the Blessed Virgin Mary, show the special predilection he enjoyed in the sight of God. Hence the Church rightly declares that his prayers are most powerful before the throne of God. Pray to St. Joseph for the spread of our Church and the sanctification of its members.

May 29 — St. Bernardine of Siena

Today we honor a fourteenth-century member and reformer of the Franciscan Order, St. Bernardine. He was aflame with love for the sweet and holy name of Jesus. The spread of this holy devotion was due mainly to this celebrated preacher. Ask him to obtain for you the grace to use this sacred name of Jesus with sincere veneration and love at all times. Pray also for the many poor sinners over all the world who so frequently misuse the holy name by cursing and blaspheming.

BRIGHT SPOTS IN THE NEWS

Alabama Farmers Prove Co-racial in Co-operative Works

Buying things they needed together has helped the people of Bullock County, Ala., a lot and made that community a better place to live in. Years ago nothing like this had ever been heard of or been thought of in Bullock County. But now there is a board of directors of a corporation composed of three white and two colored farmers in the Deep South discussing problems of mutual interest. Last year, the FSA encouraged them to begin meeting in neighborhood groups. They soon decided to come together to discuss problems that dealt with the whole county. Asked if this arrangement had intensified any racial problems, Mr. Thornton, the secretary-treasurer, replied: "No, it hasn't. In fact, there isn't any problem as far as any of us are concerned. We work together in the field, we meet on the roads, trade at the same stores, we all fight the same pest in our crops and we have to contend with the same kind of weather. There were 402 members in the co-operative association last year."

First Negroes to Complete Trade Courses at Great Lakes, Ill.

Ninety-seven bluejackets, the first of their race to complete instruction in the various trades offered by the Navy, were graduated from the Service School at the United States Naval Training Station, Great Lakes, Ill. Three graduated as honor men of their classes. The young Negro hero of this war, Dorrie Miller, mess attendant, first class, addressed the men: "This first Service

School class must set the standard for all the others that will follow. God-speed to all."

Negro Recruits Making Good in the Coast Guard

At a New York Training Station the happy report comes that racial lines are fading. With hundreds of Negro Coast Guardsmen already on active duty on sea and land, and with additional hundreds completing training at regular intervals, colored recruits are being integrated into all branches of the service, the United States Coast Guard announced. One of the most popular of the centers now turning out Negro and white Coast Guardsmen is the U. S. Training Station at Manhattan Beach, N. Y., where recruits are given intensive four-week courses. Recruits of all races train, work, study and play together.

First Negro to Serve on Los Angeles Grand Jury Is a Woman

Although five of the eleven pioneer families that founded the "Pueblo De Los Angeles" on September 4, 1781, were of Negro blood, 1943 will be the first time that a Negro citizen has served on the Los Angeles County Grand jury. This member is Mrs. Charlotte A. Bass, editor-publisher of the *California Eagle*. Mrs. Bass's name was drawn among 30 names.

Negro Holds Important Position in National Concern

Several years ago Pepsi-Cola broke into the news with the announcement that Herman T. Smith, well known Negro newspaper man, had been ap-

ST. AUGUSTINE'S MESSENGER

pointed to an important post in the Company's National Sales organization.

In spite of the war and general business curtailment, Mr. Smith's work in the Company has increased and additional Negroes have been employed by the parent Pepsi-Cola Company and its independent bottlers.

Sam Russell

With bad news frequently haunting our footsteps, we seize upon favorable and encouraging incidents in the news with great eagerness. Postmaster Houston appointed Sam Russell, who had worked quietly and efficiently in the postal service for nearly half a century, superintendent of the Alfred Street Postal station. Mr. Russell will become one of only three or four Negroes in the nation to occupy a post of such responsibility in the postal service.

Henry Ford Endorses Plan for Bust of Late Dr. Carver

Plans for a bust of the late Dr. George Washington Carver have been outlined. This memorial will be a sculptured bust of the man who placed the humble peanut upon a diamond throne. Dr. Carver was the national honorary president of the Ex-Slave association which has outlined these plans. Among some of the leading Americans who have given the organization their advanced support of the idea to place a bust of the distinguished world scientist in the public library of Detroit, is his old friend and admirer, Henry Ford. Professor S. R. Williams recommended to the organization that they form an auxiliary to

the ex-slaves, to be known as the Carver Memorial institute which he believed would keep fresh in the memory of all Americans, the phenomenal rise and advancement of a former slave, who finally took a chair in the halls of the world of science.

New Governor of Alabama Pledges Negro Independent Development

Alabama will seek to better race relations through independent development for Negroes. This was the pledge of Governor Chauncey Sparks in his inaugural address. He hopes to gain these ends by working toward the equal opportunity to which men are entitled. "We do not propose to agitate, about our daily tasks we shall go and promote the welfare and the prosperity of our people and guarantee to them justice, protection of all rights and equal opportunities to which men are entitled."

As We Live

Conversion is not only a realization of our sinful state but also a real turning back to God. More than one sinner has died knowing well that the past was not what it should have been but without really returning to God.

I remember well a heartbreaking instance of this. The man had drifted away from the Church and was living in public sin. He knew he had one foot already in the grave, for the doctor told him so, and he was not a man given to telling lies. All the poor man muttered to himself was, "Not good! not good!" meaning that his life had not been good, but the priest could never get him to say, "I'm sorry! Have mercy on me, O my God!"



With our SVD Fathers on the Colored Missions

Lafayette News-Notes

LAFAYETTE, LA. — The Fathers of the Immaculate Heart of Mary Church are busy now preparing the children for their First Holy Communion. The children have been coming to the special Catechism classes now for several months. Father Anthony Bourges, the pastor, also goes out three miles to the public school in Coonville where he teaches Catechism twice a week to a class of about 25 children. Father Maxine Williams, his first assistant, goes in a different direction to St. John Vianney's School in Mouton Switch where he teaches Catechism to a

class of about 90 children three times a week.

Father Alexander Leedie, who hasn't been in Lafayette quite a year yet, spends some of his time and energy in the afternoons plodding the dusty roads (and I mean *dusty*, unless it happens to be raining, in which case substitute the word "MUDDY") visiting the sick and seeking out the stray sheep and incidentally the "stray" schoolboys, too.

Another feather was stuck in the parochial hat of the Immaculate Heart of Mary Parish in February when Father Williams, after months



NOTRE DAME IN THE SOUTH

Father Maurice Rousseve (left), pastor, and Father Leander Martin, assistant, of Notre Dame Church in St. Martinville, La. The Blessed Sacrament Sisters — Sister Helen and Sister Mary — and the two lay teachers — Miss Dorgenois and Miss Lorita — staff the school, which has 280 pupils

ST. AUGUSTINE'S MESSENGER

of hard work and disappointments, finally succeeded in organizing a troop of colored Catholic Boy Scouts affiliated with the national organization. The troop consists of 22 Boy Scouts at present, but at least 10 other boys are seeking to join.

Recently, the Immaculate Heart of Mary Church received, through the good offices of Rev. Norbert Georges, O.P., the gift of a five-foot statue of Blessed Martin de Porres. The statue was unveiled during the Tuesday evening Novena Services. Father Clarence Howard, who was in the vicinity at the time, blessed the statue and preached a sermon on the life of Blessed Martin. The people are delighted with the new statue, and in their prayers they gratefully remember the benefactors who so kindly made this donation.

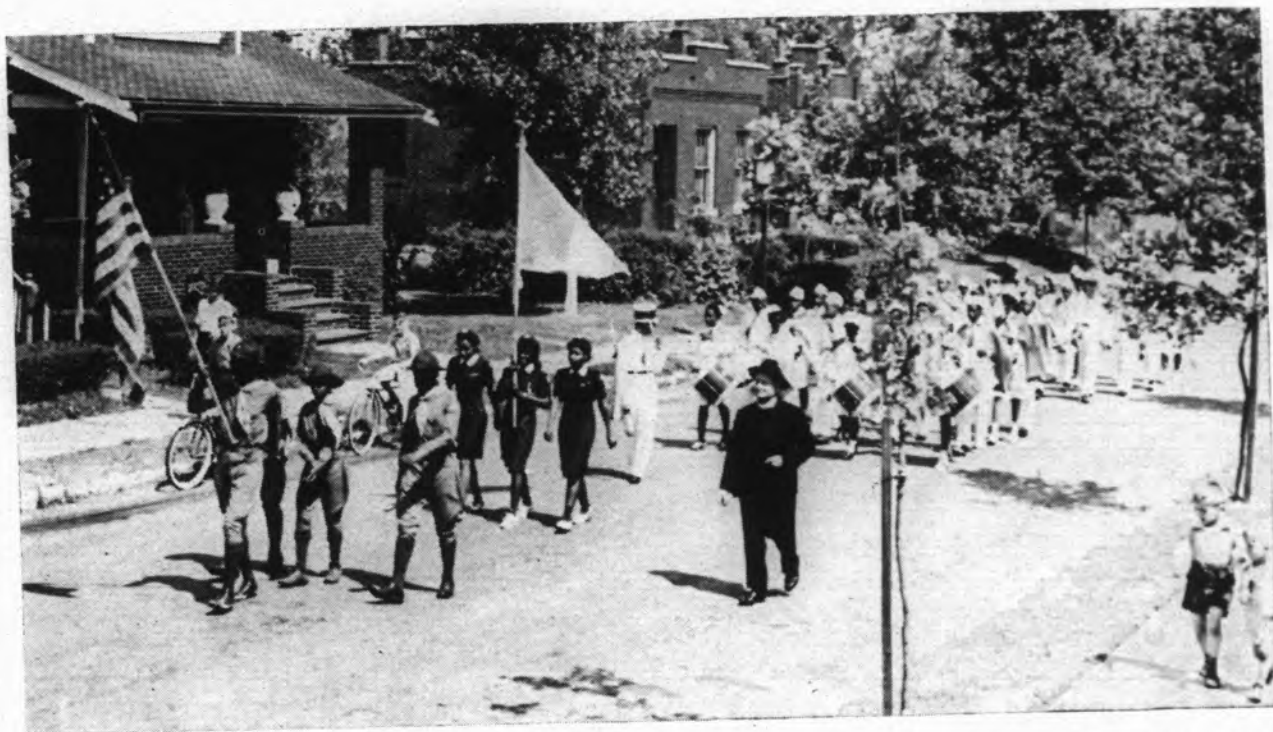
Series of Lenten Sermons

BAY ST. LOUIS, MISS. — Father Leo Woods of St. Augustine's Seminary delivered a series of sermons at the Wednesday night services in St. Rose de Lima Church during Lent.

Father Joseph Holken, the pastor of St. Rose's, arranged to have a special Mass for the school-children every school day during Lent. The children responded very well.

Parish Has Many in Service

Father Maurice Rousseve, the busy pastor of Notre Dame Church, in St. Martinville, La., informs us that over one hundred and fifty boys and men from his parish are now serving their country in the Armed Forces.



The missionary helps his school children to be true to their God, true to their native land



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My Dear Boys and Girls:

Sunday, May 9, is MOTHER'S DAY. I know that each one of you is going to try to do something *extra special* for your mother on that day, aren't you? You are going to say nice words to her, maybe give her a box of candy, or a cake, or some other kind of present.

All that will be very fine, but do not forget to do something else which is VERY IMPORTANT, and which will do your dear mother a whole lot of good: Go to Holy Communion on Mother's Day and OFFER UP YOUR MASS AND COMMUNION FOR YOUR MOTHER! You will get the good God's help for your mother and yourself; and you can be sure that your Guardian Angel will mark that down to your credit.

And, of course, on Mother's Day don't fail to whisper an extra prayer to your Heavenly Mother Mary. She will be glad to know that you are thinking of her, and she will help you to pray for your earthly mother not only on Mother's Day, but after that, too.

MY MAIL BAG

Dear Father Howard: I go to Holy Family School and am in the 6th grade. My teacher's name is Sister Rose de Lima.

I go to Mass every Sunday and Holy Day of Obligation. My mother, father, sisters and brother are Catholic. I am very helpful to my mother and father at home.

I read some of the poems in the little

book you send out every month. Respectfully yours,

Willie Mary Osborne, age 12
105 Avenue G
Apalachicola, Fla.

Glad to hear from you, Willie Mary, and to know that you are so faithful to church and helpful to your parents. Keep on doing that even when you grow up, and you won't be sorry for it.

Dear Father Howard: Received your lovely, interesting letter. Thank you very much. We will write a long letter soon. We never forget you in our prayers. Your friends,
The Junior Missionary Club
3736 Wabash Avenue
Chicago, Ill.

You have a very fine spirit and will do a lot of good with your little club. Thanks very much for your prayers, and hurry with that letter!

Dear Father Howard: I hope all of you are well. Tell all of the Fathers, Fraters, Brothers and boys "Hello" for me, please. Tell Father Woods "Hello" for me, and tell Paul B. (a student) I said "Hello." My mother says to tell everybody "Hello" for her.

Father, if you answer this question I don't get a magazine, but if you don't, I get it. What three words sound alike but are not pronounced alike?

Father, I wish I could go and take a trip to the Seminary, but I don't have the money. I will close with love, hoping to hear from you. Sincerely yours,

Warren Washington, grade 8
Box 591
Lafayette, La.

Well, Warren, there are more than one set of three words which have the same pro-

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nunciation but not the same spelling. I'll put my answer on the next page in order to give the boys and girls who read this a chance to figure out an answer for themselves. Nevertheless, I will send you a MESSENGER because you sent in a good question.

Dear Father Howard: Many, many thanks for letting me know that I won the Mission-graph Contest for April. Please send my year's subscription of the MESSENGER to my brother, Private First Class Joachim R. Chretien, Station Hospital, Fort Huachuca, Arizona. I want to give it to him for a birthday present. He is twenty years old.

All send love, and again I am glad that my Mission-graph was accepted. Very truly,

Elizabeth Chretien, age 10
Box 445
Lafayette, La.

That is very thoughtful of you, Elizabeth, to want to give your subscription to your brother as a birthday gift. Well, I did as you asked, and I know that when your brother saw the MESSENGER he thought of you. It must make him "glad all over," as Little Annie Rooney says, to know that he has a thoughtful little sister like you.

MISSION-GRAPH CONTEST

This month for the first time the winner of the Mission-graph Contest is a boy. I was beginning to feel that the boys were too bashful to write a Mission-graph, or else were lying down on the job. But this month's winner saved the situation by giving my faith in the boys a great, big boost. Here is what he wrote:

Notre Dame Church was built in 1939 for the colored Catholics in St. Martinville, La. Since four years it has grown to be a beautiful church. There are societies in it, also Altar Ladies, Sodalities, ushers and altar boys.

Our first pastor was Father Schneider and our second one is Father Rousseve.

The church lawn is beautiful, and it has trees and flowers around it. On the side of the church is our beautiful school. It also has a pretty lawn. And in the back of the church is the priests' house. It is two stories high.

In our school there are two Sisters teaching and they are nice. I think our church is one of the most beautiful churches in the parish (county). The people in the parish all work together.

The people work in sugar factories, and most of the farmers raise sugar cane.

The priests and the people both working together will make Notre Dame Church indeed a great church.

I am working very hard to be graduated and there are 16 pupils in our class.

Zerben L. Crouchet, grade 7
Route 1, Box 325
St. Martinville, La.

For that very nice Mission-graph Zerben will receive ST. AUGUSTINE'S MESSENGER free for a whole year. Now what he has done, certainly other boys and girls can do. So take your pencil or pen in your hand and begin writing a Mission-graph about some Colored Mission which you have seen or of which you have heard or about which you have read. Just follow these two simple rules:

RULES

1. Your Mission-graph must not be too long, not over 200 words.
2. Your name, age, address, grade and school must be written at the end of each Mission-graph which you send in.

So now, get busy, and don't stop until your Mission-graph is written, sealed and mailed!

GOOD MOVIE CLUB

Now that Lent is over, I suppose many of you will be wanting to know the names of some more moving pictures that are fit to be seen, so that you will not make a mistake and go to see a bad movie. Well, here are some more Class A, Section 1 movies:

About Face

Alias Boston Blackie
Always in My Heart
Arizona Bound
American Empire
Avengers, The
A-Haunting We Will Go
Apache Trail
Billy the Kid and the Mysterious Rider
Boogie Man Will Get You, The
Border Round-up
Boss of Big Town
Boston Blackie Goes Hollywood
Bandit Ranger
Bashful Bachelor
Close Call for Ellery Queen
Come On, Danger
Corsican Brothers
Cowboy Serenade

If you want to join the Good Movie Club, just make this promise and try to keep it: I WILL GO ONLY TO GOOD MOVIES THIS YEAR. Then send me your name,

ST. AUGUSTINE'S MESSENGER

age, and address on a postcard, and you will be a member of the Good Movie Club.



Answer to question:

Three words which are pronounced alike but not spelled alike are *to*, *too*, *two*.



Pray that the war may soon stop, and pray hard that the Colored Missions may keep on with their good work in spite of the war.

FATHER HOWARD, S.V.D.
Bay Saint Louis, Miss.

ALL ARE MARY'S CHILDREN



This is the month of Mary, our Mother. She loves us all. She helps us all. Pray to her often. Sing songs to honor her. Decorate her shrines. Bring flowers for her altar.

NOVENA TO OUR MOTHER OF PERPETUAL HELP

Held at St. Augustine's Seminary — June 1-9

Intention: For Our Men in Service

Dear Friends:

This month, let us wholeheartedly offer our novena prayers for our men in the service. A prayerful thought of them is a wholesome thought. They need the strength, patience, and courage that come through prayer. Their needs are varied and many, their wishes are numerous. Let us pray that they obtain them.

As they stealthily cross the Atlantic or Pacific, they are silent, silent in thought — in mingling thoughts of serious danger that might happen to them at any moment, and thoughts of home and their loved ones whom they are leaving farther behind every minute. In these thoughts of the danger of war and of their loved ones, they breathe countless little prayers to Heaven, begging God to deliver them from these horrors, and to bring them home safe again.

High in the air, whence the enemy might send them speeding to a crashing death, on land where they could be mowed down ruthlessly, their thoughts are much the same. In the face of the most imminent danger, their thoughts are of home, and they wonder if those they left behind are thinking PRAYERFULLY of them.

Let us not disappoint them.

MOTHER OF PERPETUAL HELP, "BE WITH THEM ON THE BATTLEFIELD DURING LIFE," AND SHOULD IT BE GOD'S WILL THAT THEY MUST MAKE THE SUPREME SACRIFICE, CONSOLE THEM "AT THE HOUR OF DEATH, AND OBTAIN FOR THEM THAT THEY MAY DIE IN THE GRACE OF THY SON." AMEN.

Join us in this Novena. Pray together with us during these nine days. Send in your intentions and they will be included in the prayers of the Fathers, Seminarians, Brothers and Students.

Mail your intentions to

ST. AUGUSTINE'S SEMINARY, BAY SAINT LOUIS, MISSISSIPPI

Enrollment in the

MISSION MASS LEAGUE

gives you a chance to cooperate in the mission work of the Society of the Divine Word by means of prayer, almsgiving and the Holy Sacrifice of the Mass.



Certificate in colors for perpetual members

SPIRITUAL ADVANTAGES: Members share 1) in the 730 Holy Masses said annually for the intentions of the living members and in the 360 Masses said annually for the deceased members; 2) in the good works of the Fathers, Brothers and Seminarians of the Society of the Divine Word; and 3) in various indulgences.

ANNUAL MEMBERSHIP — \$1.00

PERPETUAL MEMBERSHIP — \$10.00

ENROLL YOUR SON, HUSBAND, OR BROTHER WHO IS SERVING IN
THE ARMED FORCES OF HIS COUNTRY

For further information write to

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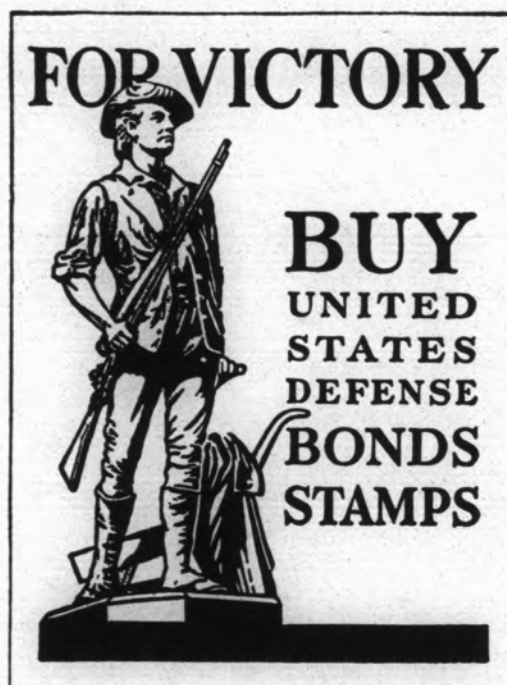
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For GOD and for COUNTRY!

★ ★ ★

**Attention,
Mr. and Mrs. America —**



- ◆ You are probably earning more money now than you have ever earned before. It would be wise for you to save some of it for the time when wages will not be so high.
- ◆ A good way to save those extra dollars and cents for the future is to invest them in United States War Stamps and Bonds. You help your country's war effort and provide for your own future.
- ◆ A good way to practice charity during this war is to give United States War Stamps and Bonds to the missions and the missionaries and to the religious institutions which train and educate these missionaries. You place your money in the service of God and Country.

St. Augustine's Seminary
Bay Saint Louis, Miss.